

## Britain Pulls Another Fast One In Postponing Conference Jewish Agency Leaders Caught Flat Footed, Smell A Rat

Jewish Telegraphic Agency

**LONDON**—The sudden adjournment of the Palestine Conference until after the meeting of the United Nations Assembly caught Jewish leaders flatfooted.

The Jewish Agency leaders who Tuesday conferred with Bevin and Hall obviously were taken by surprise by the announcement since they were unaware postponement was contemplated.

Fishman, Locker and Goldmann, who were scheduled to leave for Paris, were under the impression that they'd be able to continue discussions there with Bevin.

Postponement of the Conference until December virtually rules out the possibility of the Palestine issue being raised before the U.N. Assembly. Both Britain and Arab States were anxious to keep the issue from the Assembly, although Palestine Arabs have expressed a desire to take it to U.N.

Jewish circles did not attempt to hide their disappointment at the postponement, pointing out the rising tide of extremism and the necessity to act on the immigration of 100,000 DPS.

The Manchester Guardian reports that at Tuesday's talks neither Bevin nor Hall would assure the agency representatives that the imprisoned Zionist leaders would be released to attend the parley.



### Germans Take Trial Verdicts Casually

One of the three Nazis freed by the Allied Military Tribunal, Hans Fritzsche, left, former assistant to Propagandist Joseph Goebbels, sign autographs at a press conference following his acquittal at Nuremberg. At the right, Nuremberg residents rush to newstands to read fate of their former German leaders, 11 of whom are sentenced to death.

### COUNCIL OF DUDAISM FAILURE, LELYVELD TELLS FLINT GROUP

Special

**FLINT, Mich.**—Speaking here in the home of the so-called 'Flint Plan' out of which grew organized American anti-Zionism, Rabbi Arthur Lelyveld, executive director of the Committee on Unity for Palestine told a community-wide meeting sponsored by the local B'nai B'rith lodge that the American Council for Judaism has failed.

After four years of intensive public relations effort, he said, the Council has a pitifully small membership. "Its propaganda against a Jewish state is so ineffective that today even the American Jewish committee lines up with the Jewish Agency in favor of a state," Rabbi Lelyveld said. The major reasons were given for the failure: "first, their basic mistake in guessing wrong on the make-up of American Jewry. The Council guessed wrong in believing that there is a large percentage of anti-Zionists, as the Elmo Roper poll showed. Sec-

ond, American Jewry is impatient with mere negations and empty theories and has refused to accept phrases about equal rights and integration as a substitute for a positive program to meet human needs of European and Palestinian Jewry."

Rabbi Morton Applebaum was chairman of the meeting.

### Korn Named Syracuse Director

**SYRACUSE, N. Y.**—Edward Korn, former director of the Jewish Community Chest in Canton, O., has been appointed executive director of the Syracuse Community Center.

### Richmond Businessmen Ignore Rabbis' Plea To Close On Holidays

Special

**RICHMOND, Va.**—The majority of Jewish store owners and businessmen here remained open on Rosh Hashonah despite a plea issued by the Rabbinical Council of Richmond that they observe the High Holidays by closing.

A letter sent to all Jewish firms, signed by Orthodox, Conservative and Reform rabbis, said in part:

### Drilling For Oil In Palestine Starts

Jewish Telegraphic Agency

**JERUSALEM**—Wildcat oil drillings aimed at discovering unknown sources of petroleum in Palestine will be begun here shortly by the Iraq Oil Company, which is controlled by American, British, French and Dutch firms.

"In this year, we deem it most important that steps be taken to demonstrate the high value we place upon our religious beliefs and aspirations. It would be of great value to us in the field of public relations if our stores would make such an announcement in the newspapers. . . .

"We feel that our entire Jewish community would gain dignity and self-respect from such a move. It would indicate in dramatic fashion that we are true to the ideals of our faith and are willing to suffer slight losses in order to attain them. . . ."

A number of businessmen did observe the holiday by closing. Some inserted notices in newspapers and others put signs in the windows of their establishments.

### Vandals Slash Awnings On Rosh Hashonah

Special

**RAHWAY, N. J.**—Armed with sharp knives, vandals slashed awnings of the stores of several Jewish merchants here while they were closed and their tenants were observing the Jewish New Year. The damaged awnings, all on stores in Cherry Street, were discovered by police.

### OFF AGAIN, ON AGAIN, FINNEGAN— TO HOLD ZIONIST MEET IN BASLE

Jewish Telegraphic Agency

**JERUSALEM**—The 22nd World Zionist Congress will open in Basle, Switzerland, the first week in December, it was announced here this week by a spokesman for the World Zionist Executive.

He said that all obstacles have been overcome and that a press office has already been opened in Basle. The Congress will be the first since the outbreak of the war.

## JTS DEAN BLAMES NATIONAL ORGANIZATIONS FOR NEGLECT OF JUDAISM

Special

**NEW YORK**—The Jews of America "are losing their faith in the future of American Judaism," Rabbi Moshe Davis, Dean of the Teachers Institute and Seminary College of the Jewish Theological Seminary of America, declared in an article entitled "Shall We Bow to Despair?" in the current issue of the Torch, official publication of the National Federation of Jewish Men's Clubs.

A wave of despair has engulfed our people in America, Rabbi Davis says in asking: "Where are our Akibas to bring us consolation? Why do our leaders default? Is there no hope for the future of American Judaism?"

Declaring that "We are committed by negative action or inaction to a problem of not competing for a permanent and intensive Judaism in America," Rabbi Davis blames among others such national organizations as the Zionist Organization of America,

Hadassah and the United Jewish Appeal. These agencies, he charges, have placed the emphasis on the fiscal and political aspects of their problem to the complete neglect of the spiritual forces.

He charges the ZOA with having divorced itself completely from the American Jewish cultural scene. "Political opportunities," he claims, "are of primary consideration while all effort to root Judaism in the life habits of their members is not considered to be within the context of their work. . . . The ZOA Committee on Education is virtually non-existent, cultural activities suffer from the scorn of last rate priorities."

Of the United Jewish Appeal Rabbi Davis says: "The United Jewish Appeal offers another example of the prevalent exchange of expediency for long-range planning. What other central fund-raising activity is more vital to the immediate relief of our brethren in Europe and Palestine than the United

Jewish Appeal? Would that the United Jewish Appeal authorities had raised five and ten times the vital quota it declared. Nevertheless, was it not an act of hysteria to declare a moratorium on fund-raising for all other purposes in order to give them the exclusive right of way regardless of other community needs? Must Torah and American Jewish survival be the inevitable sufferers? In Eretz Yisroel when funds are raised for European relief, fast days are declared and the money normally spent on food is contributed to the cause. No one asks the Hebrew University to suspend its classes, or the Hahimah to close its doors. Indeed, the only Jewish statement that should have stemmed from the assembly of United Jewish Appeal delegates was a call to our people to raise the desired sum many times over—at the expense of luxuries and vacations if necessary, but without sacrificing fundamental Jewish needs."



# JEWS JAM MOSCOW SYNAGOGUES FOR HIGH HOLIDAY SERVICES

By L. NIKITINA

J. T. A. Correspondent

MOSCOW—Four thousand worshippers jammed this city's principal synagogue, which has an official capacity of 2,000 for Rosh Hashonah services.

Thousands of others crowded the street on the outside to follow the ceremony from loudspeakers. Three smaller Moscow synagogues and 25 in the suburbs were described as equally crowded.

The congregation in Moscow's chief synagogue consisted mostly of the middle-aged or elderly. Only a quarter of the worshippers were young people. The majority of the men did not wear prayer shawls but most of them had new prayer books, which were printed in Vilna. A few of the men, mainly railway officials, were wearing uniforms. The women in the

gallery were fashionably clothed. During the service, many of the participants were emotionally stirred and burst into tears.

The service was conducted by Rabbi Samuel Shif. Present at the service was the head of the Moscow Jewish community, Samuel Chobrutsky, who is planning a visit to the United States.

## Of All Things!—J.D.C. Sponsors a Real Circus; 1,500 Children Rock With Laughter—Murphy is Candy Butcher

By DAVID RESNICK

Special

BERLIN—In the past thirty-one years, the Joint Distribution Committee has supported thousands of activities dedicated to the welfare of Europe's Jews. On Sept. 19 the J.D.C. sponsored a project never dreamed of by its founders, although it, too, was dedicated to the welfare of Europe's Jews—the Jewish child survivors. J.D.C. sponsored a circus!

Acrobats, clowns, "wild" animals, popcorn, candy, soft drinks—all were included in the circus. Relief, in the form of laughs and a good time, was given to 1,500 young Jewish boys and girls from the two displaced persons camps in the Berlin area and from Berlin Jewish community. Laughing, shouting and staring wide-eyed at the "daring feats of the masters of the tightrope and the trapeze" were also 100 American boys and girls, children of American soldiers stationed in Berlin, who were the guests of the homeless D.P. youngsters.

And having just as good a time as the children, most of whom were seeing their first circus, were Ambassador Robert Murphy, American political adviser in Germany; American Army and UNRRA representatives; and Eli Rock and Henry Levy of the J.D.C. Berlin staff, the "ringmasters" behind the scenes.

THE STORY of the J.D.C.'s "greatest show on earth" goes back to 1811 when a German family by the name of Blumenfeld started a circus. The venture was a success and from 1811 to 1933 the Blumenfeld Circus was a popular German feature. Then, however, Nazi law closed the circus. Its owner, Arthur Blumenfeld, great-grandson of the founder, was sent to a concentration camp. Recently, after recuperating from his imprisonment, Arthur Blumenfeld began reorganizing his circus.

Eli Rock, J.D.C. director in Berlin, heard about the Blumenfeld circus and also learned that it was to celebrate its 135th anniversary on Thursday, Sept. 19, by giving its first show since 1933. He decided that the proper way to

celebrate this event was by having every seat filled with Jewish youngsters, who, with Mr. Blumenfeld, still have bitter memories of persecution and concentration camp life. The J.D.C. purchased tickets for every available seat and then proceeded to invite the youngsters from the D.P. camps and the Berlin Jewish community and the American boys and girls. The American Army and UNRRA cooperated in the arrangements, providing candy, peanuts, popcorn, chocolate and all the circus trimmings. The Coca-Cola company contributed seventy-five cases of Coca-Cola.

As the eager youngsters crowded into the arena at 3 p.m., they were met by a group of distinguished "candy butchers" consisting of Ambassador Murphy, American military leaders, UNRRA officials and members of the J.D.C. Berlin staff, who distributed the candy and the drinks. After a few welcoming words by Mr. Rock, the lights went out and the circus started.

FOR THE NEXT THREE HOURS the youngsters sat enthralled, laughing at the antics of the clowns and staring open-mouthed at the "death defying feats" of the acrobats. They saw dancing horses, dancing bears, zebras, elephants, trapeze artists, juggling acts, and, to the delight of the American boys and girls but to the complete bewilderment of the others, a tribe of American Mohawk Indians. After a few short minutes, however, the European-born Jewish youngsters were giving Indian war-whoops that rivaled the combined efforts of the Mohawks and the American children.

In the waning sunset of 6 p.m., the happiest day that most of the children could recall came to an end. With the circus orchestra blaring away, they trooped out of the "big top" shouting and singing and clutching in their hands copies of the specially prepared program that would help them remember their day of fun during the long days to follow back in the displaced persons camps of Germany.



## Haifa Station Complete Wreck

A complete shambles, the railway station at Haifa is shown after Jewish extremists had planted and exploded a bomb in it some days ago. They issued a warning that it was to be blown up, after they had rolled a large drum into position, so no one was hurt or injured.

## Poland's Needs of Jews Cause of Border Move

By GUSTAV HERZOG

J.T.A. Correspondent

VIENNA — Varying explanations were given here this week for the Russian order that no further transports of Palestine-bound Jews from Eastern Europe would be permitted to pass through the Soviet zone in Austria.

The Soviet move is reported motivated by the belief that the continued presence of Jews in Poland will aid in the democratic reconstruction of the country.

It was learned that the Russian authorities in Prague have also asked that the Polish-Czech borders remain closed to fleeing Jews. The frontier was closed last week following a protest to the Czechoslovak government by the British embassy.

Only a small number of Jews arrived in Vienna this week, in comparison to the 700 who had been arriving daily, as a result of the closing of the Czech-Polish, Austrian-Czech and Austrian-Hungarian frontiers.

Estimating that 20,000 to 30,000 refugees are now trying to leave Poland, Jewish welfare officials reported that 2,000 million grant Jews were turned back at the sessions.

two Czech points, Nachod and Broumov, the first two days after the border was closed.

## J.D.C. Opens Paris Hotel For Jewish Emigrants

Special

PARIS, France—A transient hotel to house Jewish emigrants passing through France on their way to new homes in the United States, Palestine and South America was opened last week in the Paris suburb of Bezons, financed by the Joint Distribution Committee, and under the sponsorship of Cojasor, French relief agency supported by the J.D.C.

A modern, fully equipped hotel, the Bezons center has accommodations for 110 persons. It also has a large restaurant where the emigrants will eat during their stay in France.

## Jewish Social Workers' 1947 Meet in Baltimore

Special

BALTIMORE — The National Conference of Jewish Social Welfare, with headquarters in New York, will meet here next June 1 through June 4. More than 500 persons are expected to attend the sessions.

## JDC ISSUES CALL FOR DOCTORS, DENTISTS TO SERVE IN EMERGENCY IN EUROPE

Special

NEW YORK, N. Y.—Dr. J. J. Golub, director of the Hospital for Joint Diseases in New York and Chairman of the Health Committee of the Joint Distribution Committee, has issued a call for physicians, dentists, public health workers, nurses and psychiatrists to "join the battle for health in which the distressed Jews of Europe are now engaged."

Terming the opportunity to enlist in the J.D.C.'s medical staff "a challenge to all men and women in the fields of medicine and dentistry," Dr. Golub declared that the need for additional personnel is "most urgent." He asked that physicians, dentists, nurses, psychiatrists and public health workers interested in joining the overseas health staff, write him in care of the J.D.C., 270 Madison Ave., New York 16, N. Y.

## JEWISH POST BABY FUND SPURTS; GETS GIFT IN SOLDIER'S MEMORY

The Jewish Post Baby Fund to buy layettes and other infant supplies for the Jewish women of Europe spurred this week as many large checks were contributed.

Readers from all parts of the country joined in to build a sizeable amount to be forwarded to Europe as a result of the call of Chaplain Judah Nadich who pointed out that although other needs were being taken care of, no matter how inadequately, the situation of the expectant Jewish mothers was desperate.

The first gift of its kind, in memory of her son, was received from Mrs. M. Sharf, 6235 N. E. 29, Portland, Ore.

Contributions received this week include:

Reported Last Week.....	\$112.22
M. Elzory, Tampa, Fla.....	10.00
Hannah Aronson, Greensburg, Pa.....	10.00
Robert Madow, Cleveland.....	5.00
Mrs. M. Sharf, Portland, Ore.....	5.00
Mrs. L. E. Oser, Newport News, Va.....	5.00
Mary Cohen, South Bend, Ind.....	5.00
Mrs. Brick, Bronx, N. Y.....	5.00

## Churches Urge Admission of DPs

Jewish Telegraphic Agency

NEW YORK—The United States was urged this week to admit more displaced persons "by whatever legislation or administrative procedures may be required" in a statement issued by the Federal Council of the Churches of Christ in America.

Supporting President Truman's announced intention of liberalizing immigration regulations, the church statement recommended sending messages to the White House and to Congress requesting that constructive action be taken without delay. The statement asked church-goers to increase their relief contributions through their churches.

## 100 Shofars Reach Europe For Holidays

Special

PARIS—One hundred Shofars purchased by the J.D.C. in Palestine, rushed to the D.P. camps in Germany and Austria and to Jewish communities in Poland reached their destinations in time for the Holy Days. The J.D.C. also provided over 100,000 prayer books (Machzorim) and shawls, plus 360,000 Holy Day candles and 75 additional Sifrei Torah contributed by American Jewish congregations to help Jews observe the New Year.

## Vandals Destroy Shaft Marking Nazi Murders

Jewish Telegraphic Agency

WARSAW—Unknown vandals completely destroyed the memorial erected in the city of Biala-Podolska to commemorate the Jews murdered there by the Nazis. The monument, which cost 400,000 zlotys, was built with funds contributed by former residents of the city who are now living in the U. S.

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## British In New Proposals, Resume Informal Talks With Agency

By BERL CORALNIK  
J. T. A. Correspondent

JERUSALEM—The Jewish Agency and the British Government will resume discussions this week looking toward Agency participation in the London conference, following new proposals made by the government.

A hurriedly summoned meeting of the Agency executive decided Sunday that "in view of His Majesty's Government's new approach to the Jewish Agency, Rabbi Judah L. Fishman and Eliezer Kaplan will go to London to consult with members of the Jewish Agency there and in Paris concerning preliminary negotiations aimed at creating the essential conditions which will make possible the Jewish Agency's participation in the London conference."

An Agency spokesman refused to reveal the details of the government's new offer. He said, however, that the Agency "now has a good deal of freedom to act, even without consulting the Small Zionist Actions Committee."

High Commissioner Sir Alan Cunningham met last week-end with Mrs. Goldie Meirson, acting political chief of the Agency, for an informal talk concerning the Zionist attitude towards the London parley. Mrs. Meirson is reported to have informed Sir Alan that release of imprisoned Agency leaders to enable them to attend the conference was a prerequisite for Agency participation.

Informed circles here expressed hope that the new negotiations may result not only in the release of the Agency chiefs, but also in a general amnesty for all persons seized since June 29, with the exception of those suspected of complicity in terrorism.

## Push Baltimore Lawyer For Solicitor General

Special

BALTIMORE—Renewed efforts are being made to have Philip B. Perlman, Baltimore attorney, succeed J. Howard McGrath as United States solicitor general. The latter recently was nominated as the Democratic candidate for United States Senator in his native Rhode Island.

Mr. Perlman's friends both in Maryland and Washington, it is reported, are urging his appointment to the office. A strong effort was made to have him named solicitor general when the post was vacant last year. The post of solicitor general is second only to that of Attorney General among the nation's legal officers.

## 700 Jewish Children Freed as Holiday Gift

Jewish Telegraphic Agency

JERUSALEM—On the occasion of Rosh Hashonah, the Palestine Government released 700 Jewish children held as "illegal immigrants" in the Athlit detention camp.

Representatives of 22 Jewish settlements met the children at the gates of the camp to offer them permanent homes. The children were then packed into autos and, singing Hebrew songs, left for the settlements.

## MILLION JEWS IN BROOKLYN, BUT ONLY ONE-QUARTER ARE AFFILIATED

Jewish Telegraphic Agency

NEW YORK—The borough of Brooklyn has a Jewish population of about 1,000,000, it was estimated this week in a survey by the Brooklyn Church and Mission Federation, making it the largest Jewish community in the world. The survey found that probably not more than one-fourth of the Jews in Brooklyn were affiliated with a synagogue or a temple.

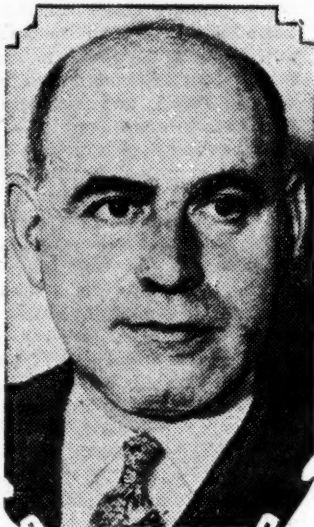
The survey put the religious divisions in Brooklyn as follows: 37 percent Jewish, 32 percent (or more) Roman Catholic, 20 percent (or less) Protestant, and two percent Eastern Orthodox.

## Lehman for Partition; Promises Aid if Elected

Jewish Telegraphic Agency

NEW YORK—Strongly criticizing the policies of the British government in Palestine, Herbert H. Lehman this week appealed for the immediate admission of 100,000 Jews into the Holy Land and urged Congress to pass legislation permitting the entrance of "even more than our fair share" of displaced Jews in the U. S.

Mr. Lehman also supported the Jewish Agency partition plan to create a Jewish state in Palestine large enough for further immigration, in a talk before the In-



HERBERT LEHMAN

dependent Citizens Committee of the Arts, Sciences and Professions.

If elected to the Senate, Lehman pledged, he would continue to use his influence to support the efforts of President Truman to bring about a change in British policy. "With our leadership, other countries will do their share," he said, "without it, they will do little or nothing."

Lehman declared that the Jewish Agency's partition plan was preferable to the "thoroughly unjust" British plan for provincial autonomy.

## Dr. Weizmann Ready To Resign, Recants

J. T. A. Correspondent

By OTTO SCHICK

LONDON—Jewish circles here report that Dr. Chaim Weizmann raised the possibility of his resignation, in a discussion held between the Zionist leader and Colonial Secretary George Hall that paved the way for the resumption of informal negotiations.

They pointed out that Dr. Weizmann told Hall that since he was caught between the seemingly uncompromising stands of the Jewish Agency leaders in Palestine and the British government, his first impulse was to resign. However, he soon dropped this threat, making it possible for an agreement to be reached.

## Use Weizmann Process; Britain Helps Finance

Jewish Telegraphic Agency

LONDON—A chemical process developed by Dr. Chaim Weizmann 12 years ago will be put on the market by a newly organized British company named Petrocarbon Ltd., it was reported this week.

The government-sponsored Finance Corporation for Industry will provide 50 per cent of the total loan capital of \$8,000,000. Dr. Weizmann will receive \$2,000 annually as a consultant, \$36,000 in cash for promising not to act as consultant for any other company, and a portion of \$200,000 which will be paid for certain shares, licenses and patents held by Dr. Weizmann and others.

The process to me marketed produces raw materials from petroleum to make paints, dyes, plastics, cosmetics and insecticides, which were hitherto obtained from coal tars.

## MOVEMENT TO USE POST IN RELIGIOUS SCHOOLS GROWS

Five more congregations, East, West and Mid-West, have subscribed to The Post for use in their religious schools, with orders ranging from ten to forty-two copies. They are taking advantage of two special plans offered by The Post for group subscriptions for use in schools or by organizations.

Dr. Edgar Siskin of Temple Mishkan Israel, New Haven, Conn., will receive 25 copies weekly for use in his Sunday School classes. Temple Sinai, of Philadelphia, Pa., where Rabbi Sidney Greenberg occupies the pulpit, has ordered fourteen copies for class use, and ten copies will be sent to Rabbi Joseph M. Strauss, Temple Menorah, Chicago.

Rabbi Lou H. Silberman of Temple Israel, Omaha, Neb., plans to use twenty-three copies in his religious school classes and the Central Synagogue of Nassau County, Rockville Center,

Long Island, N. Y., Roland B. Gittelson, Rabbi, will receive forty-two copies for class use.

Details of the plans by which these congregations avail themselves of special rates may be obtained from Frank Gross, Circulation Department, The Jewish Post, P. O. Box 1633, Indianapolis 6, Ind.

## British Jews Send Rabbi To Cyprus

Jewish Telegraphic Agency

LONDON—The Chief Rabbi's Religious Emergency Council dispatched a special rabbi to Cyprus to assist the 4,000 interned Jewish refugees there during holiday services, it was announced this week.

## New Herzl Biography Published This Week

Special

NEW YORK—The newest biography of Theodore Herzl, entitled, "Star Over Jordan," was published this week by Philosophical Library. Joseph Patai is the author of the new book.

## Dr. Goldstein Quits at Jewish U. After Clash With Albert Einstein

NEW YORK—Dr. Israel Goldstein has resigned from the presidency of the Albert Einstein Foundation for Higher Learning, the organization announced through its board of directors, adding that Professor Einstein's connection with the Foundation "remains unchanged."

## New York Synagogue Fired; Damage \$2,000

World Wide News Service

NEW YORK—Anti-Semites broke into and set fire to a synagogue in the Corona section of Queens county this week. The damage caused by the fire was estimated at approximately \$2,000.

The vandals broke into the synagogue shortly after sunset through an open basement window. In breaking several other basement windows the vandals cut their hands, leaving blood marks and fingerprints. The police hope to be guided by the fingerprints in making arrests.

The fire was discovered by a neighbor, who immediately notified the president of the synagogue. When Mr. Solomon, the president, arrived the fire was already under control.

This is the fourth instance of such vandalism reported in that area within the last few weeks.

## 9 Reform Temples With Over 1,000 Members

CINCINNATI—That there are nine Reform Congregations with memberships of over 1,000 was revealed in a table published in connection with receipts by the Union of American Hebrew Congregations.

The largest congregations are in Cleveland, that of Rabbi Abba Hillel Silver's and that of Rabbi Barnett Brickner with 1,765 and 1,634 members respectively.

Third largest congregation is Shalom in Chicago, with 1,480 and the other six are: Rabbi Solomon B. Freehof's Congregation in Pittsburgh with 1,533; Sinai in Chicago with 1,353; Wilshire Blvd. Temple in Los Angeles, with 1,270; Emanu-El in New York with 1,210; and Israel in Boston and Bethel El in Detroit with 1,200 each.

## Hillel Heads at Temple, Penn.

PHILADELPHIA—Rabbis Abraham Zernach and Alex J. Goldman have recently been appointed new directors of the B'nai B'rith Hillel Foundations at University of Pennsylvania and Temple University, respectively.

It also announced that the Foundation is going ahead with plans to set up a Jewish-sponsored non-sectarian university, open to faculty and students without regard to race or religion.

Dr. Goldstein made the following announcement regarding his resignation: "In view of the differences on matters of public relations and faculty selection which have arisen between Dr. Einstein and myself, and believing that Dr. Einstein's association with the university project is indispensable to its success, I have resigned, on September 16th, from the Presidency of the Albert Einstein Foundation for Higher Learning, Inc., thus ensuring Dr. Einstein's continued identification with the Foundation."

"I hold myself ready to render whatever service I may be called upon to do and to continue to enlist the interest of my friends in the purposes of the Einstein Foundation. I am grateful for the privilege of having had some part in the development of the idea of a Jewish-sponsored non-quota university as a contribution to American higher education paralleling the contributions made by other denominations."

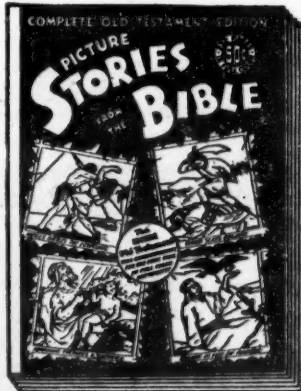
Dr. Goldstein did not elaborate on the differences of opinion that developed with Professor Einstein regarding the university project. The Foundation has not yet announced what professors or curricula had been decided upon for the university, which is expected to open in October, 1947, in Waltham, Mass.

Dr. George Alpert, a member of the Foundation's board of directors, announced that the board of directors of the Foundation will probably meet next week to appoint a successor to Dr. Goldstein.

## Mark Eisner's Daughter Engaged

Special

NEW YORK—Miss Barbara Eisner, daughter of Mark Eisner, president of the American Association for Jewish Education, and Mrs. Eisner has announced her engagement to Asher B. Lans, also of New York. Mr. Eisner was formerly chairman of the Board of Higher Education of the City of New York.



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## Lewis on Books

By DR. THEODORE N. LEWIS

"OUT OF ENDLESS YEARNINGS." A Memoir of Israel Davidson, by C. Davidson. Bloch Publishing Company. 198 pages.

This is a delightful and informative biography of the late Dr. Israel Davidson, renowned scholar and author, written by his wife. Though hailing from a radically different environment, she identified her life with his to an astounding degree. This identification in a girl raised in a typically Reform Jewish home, accustomed to nothing more exciting than the social whirl, with a life of an East European scholar who lived only in Hebrew books and almost exclusively in medieval Hebrew books, is a remarkable achievement, as great a tribute to the author as to her beloved and distinguished husband.

The narrative begins with the hero in the small Russian town of Yanova where he was born and with his life in the Yeshiva, where the foundation for his scholarly achievements in later life was laid. His escape to the United States at seventeen, when invited to become a "warrior" of the Czar, and his early struggles here, make exciting reading.

THE ONLY THING the lad brought with him from the old country, in addition to a vast Talmudic knowledge, was grinding poverty. On the East Side of New York where the youth landed, he was obliged, in order to

keep himself from starving, to engage in a variety of burdensome and humiliating occupations. His situation improved slightly when he began to tutor Hebrew to youngsters.

Sensing the imperative need for becoming Americanized in the best sense of that much abused word, he completed his public and high school education quickly, and at City College the immigrant distinguished himself not only in mathematics but of all subjects in English. When Dr. Solomon Shechter founded the Jewish Theological Seminary, he called Dr. Davidson to the faculty and with the institution he remained his entire life.

What is surprising and lamentable is that for many years, while teaching at the Seminary, he was also obliged to serve as principal at Hebrew Orphan Asylum school. Financial worry indeed never left him completely till almost at the end of his career when his widespread fame and prestige led the late Dr. Cyrus Adler to grant him several increases in salary, while reducing his hours of labor. In these material hardships, Dr. Davidson simply shared the fate of all great and true Jewish scholars, whom the Jewish people never honor sufficiently nor maintain adequately.

DR. DAVIDSON began his scholarly work at Columbia University with his doctorate thesis under the guidance of Dr. Gottlieb on "Parody in Jewish Literature" completed in 1901. His Magnum Opus is the monumental "The Thesaurus of Medieval Hebrew Poetry"—a collection of secular and medieval Hebrew poetry. Not only was the arrangement of the vast material an imposing task. The collection was even more difficult. It necessitated trips abroad to European and Oriental libraries where the hidden manuscripts were discovered, deciphered, dated, proper authorship determined, etc.

Now with the work ready for the printer, just who was to foot the bill? Never losing his faith—"Bitachon"—and just when the final volume was finished, the Maecenas appeared in the persons of Mr. and Mrs. Nathan J. Miller, with Dr. H. G. Enelow of Temple Emanuel as the intermediary. The Millers advanced \$15,000 which financed the publication, not only of the first volume, but of all.

MRS. DAVIDSON pays touching tribute to these two rare Jewish spirits, man and wife, exceedingly wealthy, truly cultured, and yet deeply conscious of the value and importance of Jewish schol-

arship. How many rich Jews can one discover in America today who would say as did Mr. Miller, "We do this gladly for if my name will ever be known to posterity, I believe it will only be through my slight contribution towards this great work." True words indeed. The Millers have indeed immortalized themselves with this unique expenditure, and with other substantial gifts they made to the cause of Jewish learning.

At the Seminary Dr. Davidson strove to impress upon the students the importance and enduring character of Jewish scholarship. Addressing the graduates of one class, he cautioned against the search for worldly success by which the average rabbi is judged. "I would ask the rabbi to remember that learning is more precious than eloquence. . . . I would urge him to instill in his congregation a real love of the Torah and unswerving obedience to our sacred laws."

Lamenting that "ease and comfort are regarded as the 'Summum Bonum of life,' Dr. Davidson charged that "the modern rabbi is a great deal to blame for the materialism of our youth." Also to blame is the material environment in which the rabbi is compelled to labor, one which laughs and sneers at scholarship as it holds lightly all spiritual values. Unless this environment is remedied, scholars amongst the rabbis will share the tragic fate of Dr. H. G. Enelow, to whom the author pays moving and deserved tribute.

THOUGH SUFFERING from a heart ailment for years. Dr. Davidson died quite suddenly on June 27, 1939, just after he settled for the summer at Great Neck, Long Island. Even those who will never read and who can never appreciate his literary and scholarly endeavors, will be stirred by this, his last will and testament, written in his own handwriting, and reprinted many times since his death, entitled "Do Not Mourn."

This brief tribute to a great mind, noble soul and ardent Jew who permanently enriched Jewish learning, would be incomplete without the reprint of his final exhortation and admonition.

### "DO NOT MOURN"

"You who have gathered here to take leave of my earthly remains, do not mourn. Death only robs life of its sting. To live and witness our own follies and those of others is the bitterest cup which fate holds to the lip of man. What a relief it is to take the mortal coil, to be rid of envy, jealousy, hatred, greed, vanity, lust, all the plagues that mortify the flesh. Here I am with you, but no desires gnaw at my heart, and nothing you may have against me affects me. To those who will study my books a hundred years hence I will be as much alive then as I was to those who studied them yesterday. So please do not mourn."

"Also do not waste any of your eloquence on my accomplishments. 'I would rather tell you some of the weak points in my armor—a sort of Vidui—with the object of showing that I too was made up of a dual personality, or perhaps a treble personality, i.e. good, bad and indifferent. But I fear such a Vidui would turn out rather a long recital, and if I made you listen to it, I would be committing a greater sin now than I ever committed in my lifetime. So let us pass both praise and blame, the dust return to dust and let the spirit go on living, free of all mortal entanglements which we erroneously call life."

"Glorified be the spirit—the pure spirit."

## Strictly Confidential

By PHINEAS J. BIRON

### Predictions for 5707

The Jewish Palestine question will still be unanswered. . . . A new British Commission will be considering the "problem." . . . Dr. Chaim Weizmann will still be president of the World Zionist Organization. . . . A debate will be raging on whether the American Jewish Conference should be liquidated. . . . A survey will show that anti-Semitism is on the increase in America. . . . Dr. Stephen S. Wise will head a Jewish delegation to the Soviet Union. . . . Rabbi Israel Goldstein's project of a non-sectarian Jewish University will still be a project because of lack of funds. . . . The Anti-Defamation League and the American Jewish Committee will run separate fund-raising campaigns. . . . A dispute between the JDC and the United Palestine Appeal will threaten the United Jewish Appeal campaign for 1947. . . . Rumors will be circulated about the establishment of a Jewish daily in English. . . . The two major parties, the Democratic and Republican, girding their loins for the presidential elections, will promise full support to Zionist aspirations in Palestine. . . . No, we are not too pessimistic. . . . But we may be wrong—and hope we are.

### Pot Pourri

John Rothstein, son of the late Sir William Rothstein, the famous painter, is not very proud of his Jewish heritage. . . . As a matter of fact, to judge from a letter written to Franz Landsberger of Cincinnati, John Rothstein seems to have abandoned the faith of his fathers and would prefer to conceal his connection with it. . . . Applying to a national veterans' organization for a charter, a group that fought in the U.S. forces in World War II received a runaround, apparently because of the color of their skin, since they are from India. . . . So they formed the "Moslem Veterans of American Wars." . . . In their announcement the Moslems specify that "there is no color line" in their veterans' organization.

### Note to the Editors

Remember the name Jack Woodford. . . . He is the author of such books as "Trial and Error" and "How to Write for Money." . . . He poses as a mentor to young writers. . . . But if you take the trouble to read Mr. Woodford's articles in one of the many magazines he uses to dispense his wisdom you will find that Mr. Woodford is a dangerous rabble-rouser and a notorious Jew baiter. . . . His most recent diatribe is published in the "Independent Writer" issued by "The Blackstone Press" in Sommerville, N. J. . . . Beware of contributions from Jack Woodford.

### Readers Guide

Edmund Wilson's "Memoirs of Hecate County" was banned in Boston for allegedly pornographic passages. . . . We don't find any pornography in this well-written volume, but discovered a decidedly anti-Semitic reference. . . . Describing a certain type of refugee from Germany, Wilson remarks that this type had characteristics "which did something to make Hitler comprehensible." . . . Congratulations to Penguin Books Inc. for publishing James Parkes' "An Enemy of the People," a really illuminating analysis of anti-Semitism. . . . In the current issue of the New Palestine Magazine, Cecil Roth, British scholar, relates the history of the conditions under which Jews lived during the Golden Age in Yemen, Iraq, Iran, Egypt and Palestine. . . . Don't miss it.

### Rather Interesting

The story of Al Jolson, which you will soon see on the screen, does not do "too well" about his Jewish background. . . . B. Z. Goldberg, noted Yiddish columnist who spent a year in Russia, Europe and Palestine, is back in the U. S. with a book on the after-war world. . . . The betting odds are 10 to 1 against a death sentence for Franz von Papen, war criminal waiting for the verdict in Nuremberg. . . . In other words, Papen will not hang, according to the well-informed in Wall Street. . . . In the first six months of 1946 \$246,020 has been collected for orphans in Stalingrad and help in Biro-Bidjan. . . . Too little.

### Gary Cooper

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## A Weekly Digest of

**The Yiddish Press**

By RABBI BENJAMIN SCHULTZ

**Silver to Drop His Militancy**

Good-bye, Dr. Silver! Good-bye, "militancy"! If you believe the Forward's anti-Zionist Zivion, that's the score. "The present head of the Zionist organization, Rabbi Abba Silver, will finally come to the conclusion himself, that he made a much bigger success with the sermons in his temple, than with his Zionist leadership." Well, it's about over, he continues, except for Dr. Nahum Goldmann (found! a Goldmann man) and Dr. Weizmann. These never believed in the famous Biltmore Resolution, even while they praised it, Zivion thinks. And if Goldmann had his way now, the Agency would long be participating in that London Conference.

But the Day, far from joyful, is worried about the rift, both on principle, on personal grounds, and on geographical grounds. It just doesn't see why the Agency and Goldmann should have run to Washington, and stepped on Silver's and Americans' toes. And now it has an important proposal to avoid hurting our cause in the future:

Form, in America, a Higher Council of local Agency members plus officers of the Emergency Council (of which Silver is head today). When any question arises, let this higher Council decide who should handle affairs in Washington and elsewhere. If the action needs world Agency prestige, let the Agency officially represent us. If, however, it is a matter demanding American inner political pressure, let American Zionism step forward. And the Day cannot understand why this "Higher Council" is being delayed.

True, the World Congress is coming. But it'll have plenty of other headaches. Let's settle this thing at once.

"Militancy" Note: The Day's Dingal, speaking for many Jews, is glad the Haganah has at last repudiated other Terror groups. "One thing is now clear: the Haganah is the defense of the Yishuv, and does not go in for bomb-attacks on hotels or trains, which endanger innocents."

**The Translator Of "The Old Country"**

"The Old Country," on best-seller lists, makes Sholom Aleichem known among Americans. How could some of those things possibly be translated? They couldn't, admits Frances Botwin, who did the job (with her husband, who died recently). She "retreated," many a time. Prominent in St. Paul's communal life, she deems her book successful, because her children like it. They are two boys—Joseph and David; and a girl, Miriam. Mrs. Botwin heard her old Dad talk so incessantly about the great author, that she decided to do something about it. Though untutored, he helped greatly to translate the almost untranslatable. (Freiheit).

**Dingal's Theory**

On Anti-Semitic Attacks  
If the Brooklyn police call the desecration of Torahs mere child's-play, they should be called to account by Jewish leaders, cries Dingal. Such rowdies are material for dangerous anti-Semitic movements. And he has an interesting theory as to why they choose Holy Day seasons for their attacks (as during services in Coney Island last year). He writes the hater "gets fright-

ened, when Jews gather in Shul to pray, lest they obtain from God a 'black year' on all anti-Semites."

**They Think They Are Cheating God**

They prayed devoutly Thursday and Friday, both days of Rosh Hashonah. But they had a sign on their store, "Open on Friday, 6:00 p.m." Says Daniel Persky in his new Hebrew book, "Likvod Haregel": "No case of the desecration of the Sabbath leaves an impression as bad and saddening as that." They think they are cheating God by first getting his favors for the coming year, and then violating really the holiest of days. "Princess Sabbath stands outside opposite the open door, her head-covering slipping down and her eyes fastened to the ground because of the great shame and aggravation caused by her children."

**LaGuardia Wants Jews To Return to Poland**

On our refugees: Two men are criticized. One praised. The latter is Edmund Pauly, "personal friend" of Truman, who urges that the desperate D.P.s be admitted to all lands, including America. "It is clear," avers the Day, "that the President cannot delay any longer, or be silent any longer."

But what's this about La Guardia? He means the Polish Jews, accuses the Forward, when he promises 60 days' food to any

"Poles," as soon as they return to Poland. This is monstrous, says the paper, (for reasons obvious to readers of The Post). The Forward understands the UNRRA is approaching the end of its tether, but such ideas as these are "childish." Let UNRRA proceed rather, to really urge the nations to take the refugees in. Mayor O'Dwyer orated that 250,000 Jews should be admitted to the vicinity of Manhattan; and then he was sorry he orated. "Let me confess," confesses the Day's Margoshes, "such speeches irritate me. They raise unfounded hopes. They are totally unrealistic." He accuses that Truman's gesture of wanting 50,000 admitted was not sincere, for Truman knew Congress would not approve. It is plain, agrees the Day's B. Akzin and Forward's J. Lestchinsky, that Palestine, with all its difficulties, offers the only hope for immigration. Because, first, the other nations plainly don't want Jews. And, second, Jews are actually getting into Palestine.

Lestchinsky hints Argentina and other countries will admit Jews only if they are converted. And enlightened countries like Canada find many faults with refugees. Prize objection in Canada: Too many Jews will increase anti-Semitism. Canada is a friend of Jews. Canada doesn't want anti-Semitism. So Canada won't admit the Jews.

**Assimilate Jews Are Told**

The plain fact is, writes Dingal, that assimilation is now the ideal everywhere, as seen at the Peace Conference. Instead of "minority rights," as at Versailles, they want minorities transferred to their own lands; or else completely swallowed up

by the majority. (We know that even liberal Czechoslovakia has taken this stand. Sympathetic-to-Palestine Arthur Koestler, in the New York Times recently, demanded that Jews who don't want Palestine assimilate themselves in the countries where they live. That's a trend! Meir Grossman reminds us Koestler is a Jew, was a Zionist, and in 1926 was a delegate at the Revisionist Congress!

**Why Zionists Should End Campaign Against Democrats**

Are we Zionists in Democratic-Republican politics now? The Freiheit thinks that's Silver's new scheme; and it hates him.

Why play into the hands of Republican reactionaries, just because we're peeved? For once, the Journal's J. Fishman agrees with the Communist organ. He has three reasons: Don't "punish" in elections. Jews did it to Churchill in England—and got worse. Second, let each American vote freely. Third, Don't vote against a party, for we have many friends among the Democrats, who are not like Truman.

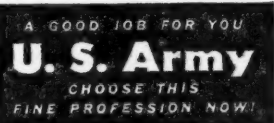
We gang up on Truman so that Byrnes felt neglected, and that's why Byrnes is cold to our Palestine appeals, writes the Forward's H. Wital.

## OCTOBER 5th is an important date

All men who volunteer for the new Regular Army on or before October 5, 1946, are guaranteed the full educational benefits of the G. I. Bill of Rights for the complete term of their enlistment—1, 1½, 2 or 3 years, whichever they choose.

For men enlisting after October 5th, benefits under the G. I. Bill of Rights will accrue only so long as the period of emergency exists. Upon official termination of the war, these benefits cease.

These benefits, which include the opportunity to get a full college, trade or business school education, are very important to every man who plans to enlist in the new Regular Army. Be sure you get all the facts before October 5th from your nearest U. S. Army Recruiting Station.



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# I Think as I Please

By CARL ALPERT

## Anywhere—But Not America

EVERY reason of logic, convenience and political advantage would seem to argue for the holding of the coming World Zionist Congress in the United States—yet it is very clear that the Congress will not be held in this country. Although arrangements had been completed for convocation in Basle, a sudden and surprising decision of the Swiss Government held that the Congress might cause anti-Semitism, and hence was undesirable. This is not the place to comment on Switzerland's ruling. The fact remains that the Congress will be held elsewhere—anywhere—but not in the United States.

If the Congress is intended to be a sounding board for reaffirmation of Zionist policies, and a means of demonstrating the unity of the Jewish people in their demands for Palestine, nowhere can those objectives be better attained than in the United States. Public attention to the Congress will be at a maximum in this country, with assurance that the Zionist view will have an immediate and direct impact upon American opinion, public and official.

Certainly physical facilities are not lacking, and almost any city in America could provide the necessary accommodations. From the point of view of accessibility or convenience, delegates from everywhere would have no difficulty obtaining transportation here. It should be recalled that over a third of the Congress delegation comes from the Americas.

Something should be said for the psychological effect upon American Jewry, today the greatest reservoir of Jewish strength in the world, of the holding of this historic meeting here—the first Zionist Congress on these shores. It would prove a tremendous filip to American Zionist activity at a time when we are being called upon to exert our fullest efforts for the movement.

IN SOME QUARTERS it has been suggested that the Congress be held in Palestine. The thought should be dismissed at once; nothing could be more fatal to the whole purpose of the Congress. For one thing the British administration, even if it granted permission for the meeting, would be in a position to stage a raid on the sessions, in the pretense that the free expression during debate constituted a threat to law and order. We have seen that the British are fully capable of such tactics. And if they hesitate to take such action personally, it is a comparatively small matter to encourage a group of Arabs to demonstrate before the Congress Hall, to attack delegates, perhaps to snipe from neighboring rooftops, and plunge the whole Congress into a sorry spectacle of a civil clash. Consider the sort of publicity the Congress would get in the world press under such circumstances.

No—every reason of Zionist need and strategy seem to dictate that the Congress should be held in the United States, where it may be politically most effective and vocal. I repeat, however, it will not be held here.

The reasons are not hard to find. There has long existed in certain circles a fear and a distrust of American Zionists. These twin reactions have been heightened in recent years as American Jewry has emerged prepared to assume its rightful place in the responsible leadership of our people—and prepared, too, to challenge those who are no longer capable of meeting the problems and situations of the day. The incumbent world Zionist leadership, then, is unwilling to have the Congress staged in an atmosphere in which the American delegations will dominate the scene.

THERE IS ANOTHER ASPECT to this fear. The spirit of appeasement which today reigns in the top councils of the World Zionist organization is countered by the determined and uncompromising mood of Zionist militancy in this country. Under the influence of American Zionists the Congress may seize the bit in its teeth, retire the submissive Dr. Weizmann, and proceed to implement on the political front the same firmness which the Yishuv has displayed in its physical relationship with the British Government.

There are other dissident elements in the movement which would be only too ready to follow American leadership. Representatives of the remaining European Zionists have long since lost patience with Dr. Weizmann's consistent and unchanged pro-British policy, and ponder grimly that hundreds of thousands of Jewish lives might have been saved if there had been a little more moral courage, a little more aggressiveness, and a little less of weak-kneed apologetics in the Zionist leadership. Numerically strong groups in Palestine feel the same way, and it was they who successfully opposed participation of the Jewish Agency in the London Conference under the shameful terms which some Agency members were willing to accept. These groups, brought together on American soil, exposed to all the contagion of American Zionist opinion, might unite, and for the first time in thirty years give the movement a new and fresh leadership, perhaps based on a coalition of these forces.

NO, DR. WEIZMANN and his colleagues reason, far better that the Congress take place in the relatively quiet atmosphere of Paris or Stockholm or Johannesburg, where the American delegation will be shorn of much of its power. Many of the American delegates will be businessmen who can not spare too much time away from home. If the Congress sessions are prolonged they will be compelled to depart early—and the crucial decisions may be taken after they leave. This hoary device has been successfully used at previous Congresses for like reason.

The reasons are clear—the tactics obvious—and the result the same: the coming Zionist Congress will be held anywhere—but not in the United States.

Address Mr. Alpert at 41 E. 42nd St., New York City 17.

# THIS WEEK in Jewish History

By HARRY CUSHING

DEATH BY accident of Enoch ben Moses. Enoch's father, Moses, was one of the Babylonian scholars who left the declining academies in Mesopotamia for the west. He was captured on the high seas by Moslem pirates and sold in the slave market of Cordova. He was ransomed by the Jewish community, and after winning recognition of his high scholarship, was appointed head of the Jewish Academy under the patronage of the munificent and influential Chasidai Ibn Shaprut. It was under Moses Ben Chanoch's leadership that Spain rose to first rank in the field of Hebrew scholarship. Upon his death, his son, Enoch, became head of the academy. Enoch continued as spiritual head of the community until a very ripe age. On the last day of Succoth, 1014, while he stood before the reading desk in the synagogue of Cordova, reciting the benedictions over the Torah, the edifice collapsed and his lifeless body was later taken with other worshippers from the debris.

SEPT. 29, 1014

JEWES charged with host desecration in Deckendorf. The City Council seeking to wipe out its indebtedness to the Jews decided to do so with one stroke. A rumor was spread that the Jews had laid their hands upon a consecrated wafer and had maltreated it. The host, it was asserted, had displayed a miraculous issue of blood. After a secret meeting the City Council had completed a plan of action. On Sept. 30, 1337, the church bells were sounded. Suddenly a local knight rode into the town with his followers, who joined by he mob, attacked the Jewish quarter. Those inhabitants who were not killed were later burned alive. The incident was followed by a wave of anti-Jewish manifestations and massacres through Bavaria, Moravia, Bohemia and Austria. A total of 51 Jewish communities were annihilated. At Deckendorf, a church was erected through funds raised from the spoils taken from the Jews, in honor of the miracle of the Bleeding Host.

SEPT. 30, 1337

DEATH OF Hartvig Philip Ree. He succeeded his father to the important mercantile business he had established. He, however, found time to study Jewish literature and philosophy, the itinerant teacher Eliezer Lissner being his instructor. As a merchant Hartvig Ree was very successful, and he became one of the wealthiest men in Jutland. Ree was the first Danish Jew to receive full citizenship (1814). The Jewish congregation of Aarhus owed its first synagogue to his munificence. He was the author of several hymns for synagogue services.

DEATH OF Joseph Ernest Renan. Destined for the priesthood, he felt in 1842, after the study of German philosophy and Hebrew philology, he was no longer able to continue his training for that office. His "General History of Semitic Languages," written in French, established his reputation as an Orientalist. His 1892 "Life of Jesus" marked the first time that the subject was treated from an historical viewpoint. This led to his suspension from the professorship of Hebrew at the College of France. Renan was the author of a five-volume history of the Jewish people which is regarded as a classic. His many other writings establish him as an outstanding Judophile.

FACTS and figures in Yiddish. . . . The Harvard College Library at Cambridge has a rare Jewish section with 25,000 books in Hebrew and Yiddish. . . . The Yale University library has about 15,000 such volumes. . . . The Columbia University Library has a collection of 12,000 books of Judaica and 6,000 of Hebraica. . . . The New York University Library has about 10,000 such volumes, while the library of New York City College has a collection of 7,600 volumes. . . . The Jewish Theological Seminary has 129,727 Jewish books and booklets printed in more than fifty languages and dialects. . . . The Seminary also has 7,800 manuscripts—the largest collection of any library. . . . The American Jewish Historical Society has the largest collection of books, booklets and periodicals on American Jewish history. . . . It includes more than 9,000 books, about 1,500 periodicals and 6,000 booklets. . . . The library of the Hebrew Union College contains about 125,000 volumes. . . . It also has a rare collection of 59 Chinese-Hebrew manuscripts which belonged, about 100 years ago, to the synagogue at Kaifeng Fu. . . . The library of the Jewish Institute of Religion has 52,000 volumes, and the Dropsie College library possesses a similar number of books. . . . The Yiddish Scientific Institute has on file about 30,000 books and 6,000 Jewish periodicals published in all parts of the world during the last century. . . . The Yeshiva University has about 45,000 volumes. . . . The American Jewish Committee library owns about 15,000 books and booklets dealing chiefly with modern Jewish problems, and especially with anti-Semitism. . . . This interesting data is culled from a special study by Solomon Kerstein, noted American Jewish bibliographer, published by the Jewish Book Council of America.

THE New York Public Library now has about 63,000 volumes of Judaica and Hebraica. . . . And the Library of Congress in Washington has about 50,000 such volumes of which forty thousand are in Hebrew and ten thousand in Yiddish. . . . The Harvard College Library at Cambridge has a rare Jewish section with 25,000 books in Hebrew and Yiddish. . . . The Yale University library has about 15,000 such volumes. . . . The Columbia University Library has a collection of 12,000 books of Judaica and 6,000 of Hebraica. . . . The New York University Library has about 10,000 such volumes, while the library of New York City College has a collection of 7,600 volumes. . . . The Jewish Theological Seminary has 129,727 Jewish books and booklets printed in more than fifty languages and dialects. . . . The Seminary also has 7,800 manuscripts—the largest collection of any library. . . . The American Jewish Historical Society has the largest collection of books, booklets and periodicals on American Jewish history. . . . It includes more than 9,000 books, about 1,500 periodicals and 6,000 booklets. . . . The library of the Hebrew Union College contains about 125,000 volumes. . . . It also has a rare collection of 59 Chinese-Hebrew manuscripts which belonged, about 100 years ago, to the synagogue at Kaifeng Fu. . . . The library of the Jewish Institute of Religion has 52,000 volumes, and the Dropsie College library possesses a similar number of books. . . . The Yiddish Scientific Institute has on file about 30,000 books and 6,000 Jewish periodicals published in all parts of the world during the last century. . . . The Yeshiva University has about 45,000 volumes. . . . The American Jewish Committee library owns about 15,000 books and booklets dealing chiefly with modern Jewish problems, and especially with anti-Semitism. . . . This interesting data is culled from a special study by Solomon Kerstein, noted American Jewish bibliographer, published by the Jewish Book Council of America.

WALLS Established Around Ghetto of Rome. On Tisha B'AB, 1555, the Jews of Rome were herded into the newly-established Ghetto. In order to make the segregation even more secure, the authorities began the erection of a wall about the quarter, the Jews bearing the expense. Access to the area was made possible through several gates at which Christian watchmen stood guard. These were shut for the night and on Christian holidays. Thus, the Jews were literally kept as prisoners, and most unfortunate was the Jewish merchant who might arrive after the gates had been shut! It was this situation which established the characteristic features of the 16th century Ghetto, making it a prison rather than merely a Jewish center of habitation.

# Between You and Me

By BORIS SMOLAR



IT can now be revealed that Zionist leaders in the United States were not kept informed by the Jewish Agency concerning the negotiations which were carried on in London with regard to participation in the Zionist conference on Palestine. . . . And the Jewish Agency leaders who conducted these negotiations are not happy about the Zionist Actions Committee vote against participation. . . . They have been placed in a peculiar position vis-a-vis the members of the British Cabinet with whom they bargained. . . . The truth of the matter is that the protracted talks practically resulted in the Cabinet members becoming indifferent to whether or not the Jewish Agency joined the conference. . . . The feeling in British official circles is that the Jews will submit their views in writing, even if they don't attend the conference. . . . The government is planning, therefore, to have these views, together with the memoranda submitted by the Arab delegations at the conference, analyzed by a special commission. . . . Only after this commission submits its findings, will the Cabinet take a final decision with regard to Palestine. . . . All this tends to indicate that no new policy with regard to Palestine will be announced by the British Government for at least another two months. . . . Meanwhile, the Jewish Agency office in New York is concentrating on mobilizing the maximum possible good-will of Latin-American statesmen on the Palestine issue, which may come up before the General Assembly of the United Nations next month. . . . With the European countries cool towards the Zionist demand for a Jewish state, and with Russia advocating the independence of Palestine as a whole, Zionist leaders lay much hope on Latin-American representatives at the United Nations. . . . In fact, they believe that these representatives could play a very important role counteracting the efforts of the Arab states.

AMERICAN Jews whose funds were "frozen" in Palestine under war emergency regulations are beginning to get annoyed. . . . They wonder why these accounts are not being "defrosted" . . . In fact, the Here and British Government There promised to "defrost" the accounts of American citizens when it obtained the huge U. S. loan. . . . However, no indication has been given so far by the British as to when Americans will be permitted to freely transfer their deposits from Palestine banks. . . . A sensational expose of British Gestapo methods in Palestine is contained in an article which will appear in the forthcoming issue of the New Palestine. . . . The author, guaranteed by the publication to be "a reputable observer," insists on anonymity to protect himself against the very police methods he describes. . . . The issue of the New Palestine marks the return of the ex-G.I. Carl Alpert to the editorship. . . . The American-financed Trans-Arabian Pipeline Company has received attractive offers from Egypt to change its plan for the construction of a pipeline leading from Saudi Arabia into Haifa. . . . What the Egyptian Government suggests is that the pipeline have its outlet in Egypt instead of Palestine.

ter, the Jews bearing the expense. Access to the area was made possible through several gates at which Christian watchmen stood guard. These were shut for the night and on Christian holidays. Thus, the Jews were literally kept as prisoners, and most unfortunate was the Jewish merchant who might arrive after the gates had been shut! It was this situation which established the characteristic features of the 16th century Ghetto, making it a prison rather than merely a Jewish center of habitation.

OCT. 3, 1555

WALLS Established Around Ghetto of Rome. On Tisha B'AB, 1555, the Jews of Rome were herded into the newly-established Ghetto. In order to make the segregation even more secure, the authorities began the erection of a wall about the quarter, the Jews bearing the expense. Access to the area was made possible through several gates at which Christian watchmen stood guard. These were shut for the night and on Christian holidays. Thus, the Jews were literally kept as prisoners, and most unfortunate was the Jewish merchant who might arrive after the gates had been shut! It was this situation which established the characteristic features of the 16th century Ghetto, making it a prison rather than merely a Jewish center of habitation.

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# Uptown and Downtown

By RABBI BENJAMIN SCHULTZ

## Wise-Silver Calibre

**Y**OUR Eggs in his Basket: Maurice Eisendrath will lead you some day. My private sampling of country-wide opinion finds informed leaders looking on the Reform director as a "white hope" three or five years from now, when older Jewish heads retire. All admire his enlivening of Union of American Hebrew Congregations, combined with militant Jewishness (feel he's Wise-Silver stuff).

## Things are Better This Year

Well, things are better this New Year! I surprise you? Let me tell you of the old Polish Jew. He used to say, "Things are better." "What do you mean better?" they upbraided him. "How can you say it's better?" And he always explained, "Things are better—than they will be next year at this time."



## Love and Honor Hearst

About Hearst. We Jews "love and honor" him. The evidence piles up every day.

Extending New Year greetings to William Randolph Hearst, Jr., came Sam Schaefer specially to New York. He's executive of Denver's National Jewish Hospital. He gave, at the Astor, an illuminated scroll to Mr. Hearst, through Leonard Ginsberg, Manhattan mogul, who made the speech, "The eve of Rosh Hashonah is a most suitable time to express appreciation to the Hearst Foundation for its support of a cause in which all faiths cooperate," says Schaefer.

All this, and Stephen too! "Let me express the deep satisfaction of all Zionists for your magnificent espousal of our cause," wrote Wise to the senior Hearst. That was last October, after a Madison Square rally helped by the Journal-American. Dr. Silver hoped his "sincere thanks" would be accepted. That Hearst "voices the mind and heart of America" in his Zionist support was the opinion of Rabbi Israel Goldstein, then head of the Synagogue Council. "Fine courage" was attributed to the papers, by Emanuel Neumann.

Our defense agencies want it known that, seriously, there is no anti-Jewish bias in the Hearst press; though you may differ with its opinions on labor, liberalism, aliens, and statesmen.

## Before and After the Will

That rumpus was caused by the estranged wife who, at her husband's death-bed, "made up," and wanted her grave next to his. The temple ran and fixed up a plot. The second rumpus—this week—was caused by his death—and his will. He left nothing to her. She's making the temple run again, to put her grave somewhere else. So far, it's running in circles.

## Cleaning House of Stalinists

As predicted here, organized Jews of America began last week to clean house—of Stalinists. The Post reported that the over-all NCRAC attacked "The Protestant," a magazine not sponsored by a church. The paper is nothing but a Communist front, using the clever device of "fighting anti-Semitism" to filch money from rich Jews impressed by its "Gentile" nature. The sheet, complains NCRAC, "contributed to intergroup dissension." It attacked Catholics, assailed the war against Hitler until Russia was attacked, and accused America of promoting fascism all over the world. It never criticized Russia.

Its Jewish facade is headed by Joseph Brainin (generally understood to be "Phineas Biron," columnist). Last week, in Manhattan's press, he openly charged the American Jewish Committee was behind it all. Britain asserted the Proskauer group was sacrificing Jews "to appease fascist and clerical-fascist power groups." He also claimed the American Jewish Congress did not endorse the attack on The Protestant (I wouldn't be surprised). But let's hear from the Congress, I say. Every other responsible group is ranged against Britain, on this.

Kenneth Leslie, the magazine editor, is going to run short of money, I bet. Ben Richardson, his assistant, is a former pastor who was asked by his Harlem church to resign. Richardson was asked to resign, also, his chaplain's post overseas during the war—"with-out honor."

## His Best Friends Won't Tell Him

"Our" E.Z. Dimittman runs the liberal Chicago Sun. Works seven days a week, twelve hours a day. Marshall Field has such confidence in him, that he lets him do almost what he wants. But his best friends won't tell him. His reporters tell me. The Sun would make more progress against the Tribune if it had some light, breezy features. Labor reads the reactionary Tribune.

## Accentuate the Positive

They don't say the "Lord's Prayer" any more in Flushing, L. I., high school. A taxpayer sued. Now many want it again, and are threatening to sue. Jews, Christians have been drawn into a fight. What will be?

All I know is that Jews have exerted oodles of energy to stop Lord's Prayers, and Bible-reading, in schools. Maybe that's good; let it ride.

I, however, respectfully urge that the same excited energy be used to BEGIN praying in our midst. Also, to READ the Bible, among ourselves. So far, we've been "stopping" things. Now, let's start them. "Accentuate the positive."

## Straight From Paris

So they presented "Jews' Rights" to the Peace Conference—our delegates did. You've read about the new Jewish Unity in Paris. Impressive it was. All kinds of world Jews getting together to draft clauses for all those treaties.

Here's the verdict: "Unity is phoney." A famous leader: "Never did we have so much unity; never was so little accomplished. Seems mere unity is not the answer."—Bluntly, the Powers wouldn't pay much attention. Russia was the big difficulty—thought special "Jewish clauses" would infringe internal

# AL SEGAL Speaks on SEEKING FLATTERY

**D**R JACOB BILLIKOPF of Philadelphia calls my attention to a painful matter of a kind that also hurts me acutely whenever I come across it in our Jewish life.

Dr. Billikopf had received a pamphlet of an organization for Jewish education. The pamphlet seemed fairly to beam with the pride of the organization. Look what they had! They had obtained from none other than the President of the United States a letter endorsing Jewish education. Here's that letter, signed by the President's own hand!

Who could now doubt the important value of the Jewish education? Here's the President

of the United States himself saying Jewish education is all right. It was like signing a law of Congress. There's a long line of our prophets, sages and plain rabbis behind Jewish education but the signature of the President should once and for all establish the precious value of Jewish education.



This letter of the President endorsing Jewish education was not unique in Jewish propaganda. Its pattern is used by whatever national Jewish cause or institution needs money or prestige. A campaign for this or that starts and the first thing the promoters think of is to get the President of the United States to approve of it.

(As if Jewish moral, spiritual and religious authority were so lacking that it needs the signature of political officialdom to make it valid! As if we were in an inferior status that required bolstering by political big-shots.)

Get the amiable and most decently obliging President of the United States to endorse Jewish causes has become a practice, that it's timely to strip of its pretensions. If for no other reason than the protection of the President himself who currently has the whole world on his shoulders. He really shouldn't be bothered by the Anshe Geborim Jewish religious and philanthropic school.

**WELL, YES,** let's take the case of the Anshe Geborim institution. Its trustees have decided they need a million dollars to keep going and a campaign is started. The Anshe Geborim school has served Jewish life creditably enough during its many years, but the manager of the drive says something more than that is needed to get that million dollars!

His troubled countenance suddenly brightens. He has an idea! . . . "We'll get the President of the United States to endorse us!"

The trustees feel they're in the presence of a master mind. It seems to crackle electrically with big ideas. He's going to bring down the blessing of the White House on Anshe Geborim which has always before depended just on God.

And, sure enough, in a few weeks he is proud to present to the trustees of Anshe Geborim, on White House stationery, the President's letter of indorsement. Shortly it goes flying out in all directions of the country to whatever Jewish home is on the mailing list.

Some of the more naive citizens may be deeply impressed: Yugoslavia and Trieste are pressing heavily on the President's mind. Then there are China and Greece, and what to do about Germany and should Russia be appeased any farther? But, with all this terrible burden, the President found time to write these warm praises of Anshe Geborim!

It hurts me to the heart to have to tell citizens that it was all done by mirrors, in a figurative way of speaking; it's done that way also for all other Jewish institutions that like to sail in the wind of Presidential endorsement.

The letter the President graciously signed was written by none other than the manager of the Anshe Geborim drive for a million. He spent hours on it, weighing every word and comma to make sure that there was nothing in it at which the Presidential signature could gag.

The President, the letter said, was happy to speak up for Anshe Geborim; he had always been in favor of religion and philanthropy and hoped for the success of Anshe Geborim's campaign.

Anshe Geborim's campaign manager then had gone to Washington and had managed to get the letter to the White House secretariat. One day one of the secretaries brought it to the attention of the President.

Well, the President never had heard of Anshe Geborim but the secretary, by investigation, had found its cause was all right. Who could refuse to endorse religion and philanthropy; it was just like being strongly in favor of springtime and sunlight. Besides, the English of the letter was in good form. Sure! The President could sign it. It received the Presidential indorsement.

**THAT'S THE STORY** of most Presidential indorsements that Jewish organizations are proud to hand around, and I do not quarrel in the least with the White House process. It's the only way the President can do for worthy organizations which request his approval and of which he himself can know little if anything. In the way of a courteous and democratic President he can do no less than give such approval to the decent works of citizens when they ask for flattery.

My quarrel is with Jewish institutions who feel they need to be fortified by official sanction in their noblest endeavor. They remind me of a man I knew long ago who went around for years proudly showing a notary public's seal he had once received; he thought it was something meritorious to his character.

For Jews to seek such flattery doesn't comport with the dignity of a people who stood at Sinai. Anyway, it isn't fair to the President to bother him for his signature to a prepared letter with praise for an institution or organization of which he may never before have heard and which letter, as a courteous fellow-American, he feels bound to sign.

The President has so much else to do nowadays.

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Address letters to Mr. Segal at The Cincinnati Post, Cincinnati, O.

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"Dedicated To A Better Service To Our People"

Balkans' rights. But America wasn't so sweet, either. "They would provoke Russia on every other question. But when it came to the Jews, they would suddenly get gentle with the Soviets, and favor appeasement." Our U. S. bigshots were key on Jews' demands. Bright side was cooperation between American Jewish Committee and, surprisingly, that American Jewish Conference which it wouldn't enter. Also, everyone agrees Conference's I. L. Kenen was there when bull-sessions stopped, and work began. Many ran out. Kenen remained to "draft," and write. He collapsed at lunch one day; and sailed back, ill. I hear he's okeh now. By the way, tell Drew Pearson: The Jewish leaders think the American Jewish Conference should be called the "Pre-war Conference," though it was founded for "post-war" problems. They see things coming.

Comic Notes: Jews were reduced to sending "drafts" to romantic Czech statesman via boudior of middleaged Matti Harl. Result — nothing. Jewishly, that is. Stopped, be-caned, English Israel Cohen addressed his fellow-Jews saying: "We Anglo-Saxons—". An orthodox American rabbi, straight-laced, and a teetotaler, was so shocked by misfortune in Europe, that he brooded on the boat back; and, when he landed, and was asked at the dock what he wanted, answered, "a scotch-and-soda, naturally."

Serious: U.J.A.'s Henry Monitor was hysterical over an experience on a Polish road in the dead of night. He won't tell what it was. "Get those Jews out of Poland," he cried. He wished he had had a gun.

Address Rabbi Schultz at 65 Hamilton Ave., Yonkers 5, N. Y.

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# CHRISTIANITY'S DEBT TO JUDAISM

## Why Not Acknowledge It?

By DR. JOHN  
HAYNES HOLMES

**I**N SPEAKING to you this morning, I have two very definite propositions in mind. One is the proposition that Christianity owes a heavy debt to Judaism. The other is the proposition that Christianity ought to be willing to recognize and pay this debt, as any honorable debtor recognizes and pays his obligation.

When I speak of Christianity, let me say, I am not speaking of theological doctrines or ecclesiastical instructions—very little of what is contained in the actual history of the church. Rather am I speaking in terms of that pure religion and undefiled which sprang from the heart of Jesus, was propagated far and wide by his disciples and apostles, was recorded in the pages of the New Testament, and remains to this day the greatest single spiritual influence in human history. This religion, it should be known, is in reality Jewish in origin and content. It is only an accident that it did not remain in the end what it was in the beginning—a part and parcel of the Jewish world. Now that it is one of the separate religions of mankind, its parentage should be confessed and its heritage duly honored.

**L**ET me begin what I have to say this morning with Jesus, who is the center and soul of Christian faith. There are three things to be made plain about this man.

In the first place, I would remind you that Jesus' parents were Jews. Whether his father, Joseph, was of "the stem of Jesse," and thus of the royal house of David, as the Bible states, is altogether unknown and quite improbable. The genealogies to this effect in the New Testament are valueless. As a matter of fact, we know very little about Joseph—only that he lived in Nazareth in Galilee, that he was a carpenter by trade, and that he died, in all probability, before Jesus came to manhood. In much the same way, we know little about Mary, the mother of Jesus. She is a shadowy figure who emerges into the light only in the last few hours in the career of her eldest born. But amid all this obscurity, there remains the indubitable truth that these two persons, who are so venerated by the Christian church, were both of them Jews.

**T**HE second fact is of course that Jesus, as the oldest child of the parents, was thus himself a Jew. Two attempts have been made to break down and destroy this simple fact. The first is theological, and is to be found in the dogma of the Virgin Birth, which represents Jesus as born not of Joseph and Mary, but of a divine conception of God upon Mary. But this leads to the fascinating and impressive conclusion, seldom mentioned in doctrinal discussion, that out of all the tribes of earth, God chose a Jewish maiden for the incarnation of his dearly beloved and only begotten son. The second attempt to dispel the fact of Jesus' Jewish origin is purely pagan. It is to be found in the assertion of the early opponents of Christianity in the Greco-Roman world that Jesus was born out of wedlock from a Jewish girl who had had contact with a Roman soldier. This has been revived today in one form or another, by anti-Semitic Nazi propagandists. But this suggestion leaves Jesus at

### About Dr. Holmes

The Rev. Dr. John Haynes Holmes, renowned minister of the Community Church, New York City, is one of the most prominent civic and religious leaders in America. His reputation as a dynamic, fearless preacher has spread far and wide. His many-faceted career as a lecturer, author, traveler and leader for civil rights, has made him a unique figure in the ministry and political life. He has served the Community Church since 1907 and his pulpit and forums have won a great host of adherents. He is a founder of the American Civil Liberties Union, a founder of the National Association for the Advancement of Colored People, was chairman of the City Affairs Committee of New York for nine years.

Dr. Holmes is a graduate of Harvard University and its Divinity School with highest honors. He received honorary degrees from the Jewish Institute of Religion and St. Lawrence University, has lectured widely here and traveled extensively abroad. He is the author of many books, including "Palestine Today and Tomorrow," "Through Gentile Eyes," etc. He is the editor of several magazines and author of many hymns.

least half-Jewish, and thus quite as much outside the pale of the Nazis as though he were a full-blooded Semite. Suffice it to say that there is as little in this story as in the dogma of the Virgin Birth. There exists not a scrap of evidence to substantiate it outside of sheer anti-Semitic prejudice. If we know anything about Jesus at all, it is that he was a child of Jewish parents, born in a Jewish home as the first-born of a large family, and thus himself a Jew.

**T**HE third thing to be said about the Jewishness of Jesus is that he was reared and trained in the Jewish faith. His parents were pious Jews; they went up each year to Jerusalem to keep the feast of the Passover! They taught Jesus, by precept and example, to attend the synagogue where he became acquainted with the Bible of his race. In his early manhood, it was his custom to go to the synagogue on the Sabbath day, which is more than a good many Jews do today; and he began his public ministry, so the record tells us, by standing up in the synagogue in Nazareth and reading from the prophet Isaiah. In spirit as well as in blood, this Nazarene was a son of Israel.

It is from these three points of view—his parents, his birth, and his religious training—that we must agree that Jesus was a Jew. It is to the Jews that the Christians owe this peerless leader and founder of their faith. I would go as far as to say that we cannot understand Jesus unless we acknowledge that his rightful place in history is that of the last and greatest of the Jewish prophets. It is to me as incredible that the Jews do not recognize this fact as it is discreditable that the Christians do not recognize it.

**S**O MUCH for Jesus! Next only to this august figure of the Nazarene stand three elements

which are central in Christianity. For all these three elements the Christians are indebted to the Jews.

In the first place, there is the Bible, the sacred scriptures of the Christian church. This Bible consists of two parts—the old Testament, so called, and the New. The Old Testament, which comprises some three-fourths of the Bible, belongs not to Christianity at all but to Judaism. The Old Testament, let it be said is the Jewish Bible! I know of no more high handed piece of impudence in all history than the action of the early Christians in taking over the Old Testament into their churches, and saying, "This is ours!" It is as though we Americans should possess ourselves of Shakespeare and Milton, and Dryden, and Poe, and Keats, and Shelley, and Tennyson, and Browning, and solemnly declare that the writings of these men belonged to us, and were the basic part of our native literature. Saying so, of course, does not make it so! These poets are not Americans—and, by the same token, the Old Testament is not Christian. It is Jewish through and through; and whenever we use it we should remember that we are turning to Jewish sources for instruction and inspiration. That is the reason I am careful in our services here to refer to the Old Testament whenever I read lessons from its text, as "the Scriptures of the Jews." As for the New Testament, this is our own. This portion of the Bible is "the Scriptures of the Christians." But even so, it is only fair to recognize, it seems to me, that the New Testament is throughout a Jewish book. Every word of it, from the first chapter of Matthew to the last chapter of Revelation, was written by Jews, and thus is saturated with the Jewish spirit and ideals.

Next to the Bible comes the church—by which I mean not the hierarchy, which belongs to a later period of history, but the simple fact of the congregation of men and women meeting together on a Sunday morning for the worship of Almighty God. Where did this reality come from? Why, from the Jews—More specifically from that generation of Jews which suffered the tragic experience of the Exile.

**I**N THE ancient times, among all peoples, there was no church, or congregation, as we know it today. The centers of religious worship were temples, dedicated to the god or gods of the nation, where national festivals were held, where holy offices were performed by priestly agents of the state, and where the people came at periodical intervals to lay their offerings upon the sacred altars. This was as true in Palestine as it was in Egypt, Babylonia, Greece and Rome. The great temple of the Jews was in Jerusalem, and there was worship offered to Jehovah. There were times, to be sure, when local worship was set up in what was called the "high places"; but this was uniformly discouraged, and all religious rites thus entered in the city of the king.

Then came the Exile, in 586 B. C. The kingdom of Judah was over-run, Jerusalem captured and destroyed, and the people carried away as slaves into the far realms of their conquerors.

### If You Want More Copies

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Here they remained for two generations, lost to their homeland and to all the high practices of their religion. How could they sing the Lord's songs in a strange land? How could they worship God without temple or altar? They must keep in touch with their deity, and plead for his pity and help—otherwise they were surely lost, and their children with them. But with the Temple so far away, how could they reach God, or perform the rites which he expected? The answer came out of the very necessities of the situation. Robbed of their temple as of their holy city, the exiles, settled in scattered towns and villages, came together on the Sabbath day, wherever they were, and remembered Zion and read from the sacred pages of the Law. These meetings came to be regular gatherings, which in due course were organized, and later developed customs and practices and a sanctity of their own. They were called synagogues—or whatever is the Hebrew word for a "gathering together," or congregation, of men and women for the holy purpose of religion.

**I**T WAS thus, in a time of dire extremity, that the Law of Israel was preserved, and the memory of Jehovah, the God of Israel, not forgotten. In due course the Jews returned to Palestine, and there set up the Temple once again upon Mt. Zion. The central worship was thus restored, and the priests once again commissioned to guard the people's destiny. But the habit of the Exile was too strong and the people would not give up their local or congregational meetings in their villages, or even houses. The synagogue became as well recognized an institution of Judaism as the Temple itself, and held in time the first devotion of the people. Jesus knew the synagogue of Nazareth from his youth up, and in this synagogue began his ministry. When, following his death, his followers carried on his work, it was first in synagogues, and only later in churches of their own, that they proclaimed the Gospel.

**B**UT these churches, when they came, were modeled precisely on Jewish example, and thus were the daughters of the synagogue. When Christians meet today on Sunday mornings to worship God and to conse-

crate their lives to his service, and to preserve the sacred traditions of the faith, they are doing not only what the early Christians did, but what the Jews have done since the sad days of the Exile. We have a church because the Jews first had a synagogue. The former is the direct descendant of the latter.

This brings us directly to the third of these essential elements of Christianity. In addition to the Bible and the church is Sunday as the sacred day of rest and worship—the one day in seven set scrupulously aside for purposes of physical recreation and spiritual regeneration. Where did this Christian Sunday come from? Why, obviously, from the Jewish Sabbath.

**I**T IS true that the Jewish Sabbath is the last day of the week—traditionally the day when God rested from his labors after the six days of the creation. "And on the seventh day God ended his work which he had made" (Genesis 2:2). The Christian Sunday, in contrast, is the first day of the week, so celebrated because it was on this first day that Jesus is supposed to have risen from the dead. "And when the Sabbath was past . . . very early in the morning, the first day of the week, they came unto the sepulchre . . . and saw that the stone was rolled away" (Mark 1:3). So the first day among Christians came to take the place of the seventh day among Jews. But this detail is unimportant. The central fact is that the Christian Sunday is the rebirth of the Jewish Sabbath—the Christian once again taking his religious practices from the Jew!

We are beginning now, perhaps, to understand how stupendous is the debt which the Christians owe to Jews. Not only Jesus himself, but the Bible, the church, and Sunday all come from Jewish sources. But not yet have we gotten to the heart of the matter. What about the teachings of Christianity—those great truths of the moral and spiritual life which constitute the essence of the Gospel? The things which Jesus taught—were these original with him, or did they spring from the Judaism in which Jesus was born and reared?

**T**HIS question reminds me of an experience in the early days of my ministry in this city. I was attending a meeting of the Liberal Ministers Club of which certain Jewish rabbis were members along with the Christian clergymen. I chanced to be sitting beside a very eminent rabbi of that day—the head of the great Temple Emanuel. In the course of our conversation together, I made some reference to what I called "the originality of Jesus." What was my surprise to hear this rabbi retort that there was no originality in Jesus—that the Nazarene was one of the most unoriginal men who ever lived. As a young and ardent preacher, I was greatly shocked by this remark. In late years, however, I came to feel that my friend, the rabbi, was on the whole correct. It is true that Jesus was original in what he said—or rather in the way he said it! Of all the religious teachers of the world he ranks as incomparably the most poetic. The

(Continued on next page)

CHRIS  
WHY

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**B**UT TH surely us! So it into one of beautiful c be found in literature. I derived from Jewi not a line cannot be sources. In sweeping a the testimo who have do not. T German au whose biog ten many as one of ever made ing of the Lord's "Not only together w tions, but p detail, app Jewish Tai second wit scholar, Jo Hebrew Un whose "Jes garded as



## CHRISTIANITY'S DEBT TO JUDAISM; WHY NOT ACKNOWLEDGE IT?

(Continued from preceding page)

Sermon on the Mount and the various parables are unmatched for sheer power and beauty in either ancient or modern literature. Jesus was original also in his spiritual insights—in his discernments of truth in unusual circumstances, and in his application of this truth to the common way of life. He had a genius for spirituality which is unparalleled. But his supreme and unique contribution to Christianity, of course, was his personality. Within this man was a radiance of the inner life which made it easy for his contemporaries to join with the Roman centurion in the declaration, "Verily, this man was the Son of God." But in the actual content of his teaching, Jesus was not original. The substance of his faith and vision was all derived from Israel. Let me see if I can make this plain!

ON NEW Year's day, this year, a civic ceremony was conducted at the City Hall by Mayor LaGuardia, in which a Catholic priest, a Protestant clergyman and a Jewish rabbi were the participants. In the course of his remarks, the Mayor referred to the Golden Rule and the Lord's Prayer, and said that if men would only live up to the precepts of these two teachings, there would be no trouble in the world. It would seem as though, in this reference, the Mayor was flattering the Christians and leaving out the Jews. As a matter of fact, he could not have made a better selection, for the Golden Rule and the Lord's Prayer belong quite as much to the Jews as to the Christians themselves.

The Golden Rule, it must be said belongs to neither Christians nor Jews in any exclusive sense of the world. It is a part of all religions. Thus, I have found it in the scriptures of no less than nine of the world's religions—Hinduism, Zoroastrianism, Buddhism, Confucianism, Mohammedanism, Grecian, Roman, Judaism, and Christianity. The Golden Rule, as it appears in the New Testament, is familiar—"All things whatsoever ye would that men should do to you, do ye even so to them, for it is the law and the prophets." The Jewish Golden Rule is negative rather than positive in its formulation, but is identical in meaning. It reads—"Whatever ye do not wish your neighbor to do to you, do not do unto him. This is the whole law, the rest is exposition."

BUT THE Lord's prayer—this surely is original with Jesus! So it is in its formulation into one of the simplest and most beautiful compositions that can be found in the world's religious literature. But in its content it is derived from beginning to end from Jewish sources. There is not a line in the Prayer which cannot be duplicated in these sources. In substantiation of this sweeping assertion, let me cite the testimony of two scholars who have a right to speak, as I do not. The first is a famous German authority, Theodor Keim whose biography of Jesus, written many years ago, still ranks as one of the greatest studies ever made of the life and teaching of the Nazarene. Referring to the Lord's Prayer, Keim writes, "Not only the address of God, together with the first two petitions, but pretty well all of it in detail, appears here and there in Jewish Talmudic prayers." The second witness is a great Jewish scholar, Joseph Klausner, of the Hebrew University in Jerusalem, whose "Jesus of Nazareth" is regarded as the ablest biography

of Jesus ever written by a Jew. In this authoritative work the author says of the Lord's Prayer that it is "a remarkable prayer, universal in its appeal, earnest, brief and full of devotion. Every single clause in it, however, is to be found in Jewish prayers and sayings in the Talmud." So the Golden Rule and the Lord's Prayer alike belong to Jews as well as Christians.

NEXT only to these two documents, I would name the Beatitudes as the most precious sayings to be found in the Christian Scriptures. Here again we have a formulation of truth which is a supreme illustration of Jesus' poetic and spiritual genius. But the content of what is said is again almost wholly derivative. "Blessed are they that mourn for they shall be comforted"—if you would know where this comes from, turn to Isaiah 61:2. "Blessed are the meek, for they shall inherit the earth"—turn to Psalm 37:11. "Blessed are they that hunger and thirst for righteousness, for they shall be filled"—turn to Isaiah 55:1. "Blessed are the pure in heart, for they shall see God"—turn to Psalm 24:4. Thus are the phrases and thoughts of this great passage all anticipated by the Jews.

IF ANY statement of Jesus is commonly cited as the complete and perfect summary of his religion, it is the dual commandment, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Where does this come from? First of all from the New Testament story of the lawyer who tempted Jesus, saying, "What shall I do to inherit eternal life?" But originally from the Old Testament, in two famous passages. The first is from Deuteronomy 6:4—"Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." The second is from Leviticus 19:18—"Thou shalt not take vengeance, nor bear any grudge . . . but thou shalt love thy neighbor as thyself."

If anything is original with Jesus, it would seem to be his non-resistance—his injunction in the Sermon on the Mount to "resist not evil." This received its supreme expression in Jesus' commandment that we should love our enemies. This is very obviously a protest against and correction of the Jewish law of retaliation—"an eye for an eye, and a tooth for a tooth." This law, without any question, appears in the Old Testament. Jesus was mindful of it, and would get rid of it. But he was not the first to take this stand. Long since the Jewish prophets had laid hold upon the doctrine of love and forgiveness, even of enemies. But in one brief passage of the Old Testament we have an anticipation of this positive aspect of non-resistance which is breath-taking.

IF I were asked to name the most beautiful expression of Jesus' teaching on this point, I would turn to St. Paul's great Epistle to the Romans, and read the closing verses of the twelfth chapter—"If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." If there is anything original in

Christianity this would certainly seem to be it. Yet turn to the twenty-fifth chapter of the book of Proverbs, the twenty-first verse, and what do you find? "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, for thou wilt heap coals of fire upon his head." Even in his teaching of love, for enemies as well as friends, Jesus was only faithful to the noblest precepts of the Jews!

All of this shows what Jesus was really doing in his ministry. Not preaching a new religion, but reviving the pure and undefiled religion of Israel! Not starting a movement of revolt against Judaism, but only a movement of reform inside of Judaism! Not forsaking the Jewish synagogue and starting the Christian church, but cleansing the Jewish synagogue, even as he cleansed the Temple of the money-changers! Nothing would have surprised Jesus more than to have learned after his death that his work had led to a new religion largely hostile to his own. To this day he would not have understood the meaning of Christianity and Christian doctrine. Jesus was a Jew, in the great traditions of the prophets. He saw a religion in his time, as Isaiah and Amos and Jeremiah had seen a religion in their time, which had become overlaid and encrusted with a vast growth of theological and ecclesiastical literalism which was fatal to the pure essence of the faith. He found the people beset and betrayed by all kinds of rules and regulations, the minutiae of law and rite, which were killing out the simple practices of righteousness and truth. Worst of all, he beheld a priesthood which was feeding upon the corruption which they themselves were fostering in the worship of Israel.

ALL this he sought to sweep away. "The letter killeth, but the spirit giveth life!" The Nazarene wanted to find that spirit again. Therefore did he seek, like the shepherd his lost sheep, that great body of Jewish prophecy which was the real religion of Israel as contrasted with the sheer superstition of the priests and Pharisees. So everything that was precious in Judaism came to life again in Jesus. He was teaching what was truest and noblest in the tradition of his own people. He sought for nothing but the restoration of Israel to its true faith. What wonder therefore that he was not original, since he did not seek to be original? "Think not that I am come," he said, "to destroy the law or the prophets; I am come not to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here was not a Christian speaking, but a Jew. All that was distinctively Christian came later and was unknown to the Nazarene.

Such is the debt which Christianity owes to Judaism! Not Jesus merely, nor the Bible, the church and the Sunday, but the whole substance of Christian teaching! To take account of this debt is to come face to face with two facts, which I would emphasize in closing:

FIRST, we find here one explanation at least, and a very important one, of why the Christians dislike and persecute the Jews. They hate them and would get rid of them because they are so heavily indebted to them. This is a simple law of psychology, illustrated by the experience of every day. Thus, did you ever hear of a tenant who loved his landlord? Have you ever encountered a borrower

who is devoted to the money-lender who has given him money? How often do you see a taxpayer who folds in his affectionate embrace the tax-collector? The publicans in ancient Israel were hated for nothing except that it was their business to receive the taxes for the government. And now the burden has fallen upon the Jews—that they have given so much to the Christians that the latter feel embarrassed and at last outraged that they owe all this to Israel! There are many reasons for anti-Semitism—for tortures and massacres, the pogroms and exiles, which the Jews have suffered all these centuries from Christendom. The problem is complicated and difficult—the pattern hopelessly entangled. But one strand in the snarl may be unravelled, and that is the one which has to do with the Christian's debt to Judaism. Until that debt is paid, or at least acknowledged, there will be little peace.

THE second thing which I would emphasize is this payment of the debt. Is it not time that payment began. And how shall it be done?

First, the debt must be acknowledged, somewhat as I have tried to acknowledge it this morning. Why should not Christians everywhere recognize Jesus as a Jew? Why should they not have the grace to refer to the Old Testament, when they use it, as the Jewish scriptures? Why should they not acclaim the kinship of the church with the synagogue, and of the Christian Sunday with the Jewish Sabbath? As for the Gospel, what would be lost and what not gained, if the Jewish sources of this teaching were at last made plain? All this is not very much, perhaps, in the serious business of paying a heavy debt, but it is at least something. A first step is taken in discharging an obligation when it is acknowledged that it exists.

Secondly, why may not we pay this debt to the Jews by fighting anti-Semitism? All around us rages this noisome and fatal plague. It works its havoc not merely in Germany and Europe, but right here in America. Half-hidden, half-confessed, whispered rather than shouted, taking shape not in hideous persecutions but in countless little irritations and injustices, but none the less fatal as a prejudice which poisons the soul, this curse is our curse, as it is Christianity's curse, and it should be ended for very shame. Here the church, in the very name of Jesus, should take the lead in stamping out this pestilence that devours ourselves as well as our victims. To fight and destroy anti-Semitism—this would be a large payment on the debt.

LASTLY, as a means of paying Christianity's debt to Judaism, there is the opportunity now abundantly given us to succor the Jewish refugees who wander the world in misery. Christianity has already done much for these refugees. The Catholics and Protestants of Germany and the occupied countries have lifted up their voices in protest against the Nazi horrors, and on more than one occasion have identified themselves with those who suffered. In England and in this country have Christians given generously in relief, and offered shelter and sustenance to the homeless hordes of Israel. But all that we have done is little enough. More—more, is needed, till every Jew the world around has found home and country once again, his place in the great body of humanity. To succor the Jews in this their hour of greater distress than they have endured

since Jerusalem fell to Titus, this is our plain duty. And it should be our welcome opportunity to discharge the debt which all too long has gone unpaid.

To bring Jews and Christians together, not by converting or merging one with the other, but by recognition of that spiritual kinship which makes them one—this is our holy task. To end the injustice and horror of the ages in finding and binding that "unity of the spirit which is the bond of peace!" Already Jews and Christians are one in all that is central to the inner essence of our faith. Why should we not similarly be one in all that is central to the outer relations of our lives? In both branches of the severed family there rests the obligation to shake off separatism and end isolation—but most heavily and immediately does this obligation rest upon Christians, who have the numbers, the power—and this debt which must be paid!

I KEEP thinking, as I talk to you, of that great scene in Lessing's drama, "Nathan der Weise" (Nathan the Wise), which touches upon this truth. Some of you may have seen this drama when it was produced in New York this past winter. If so, you will remember the scene to which I refer—that scene where the Christian Friar has just discovered some great deed of generosity and sacrifice which has been performed by the Jew, Nathan. In his enthusiasm and gratitude, and desiring to honor Nathan with the greatest praise that he knows how to speak, the Friar exclaims:

"Nathan, you are a Christian. Yes I swear  
You are a Christian—better never lived."  
To which the big-hearted and wise Nathan replies:  
"Indeed! the very thing that makes me seem  
Christian to you, makes you a Jew to me."

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# THE JUNIOR POST

• JUNIOR POST LEAGUE • OUR ADOPTED FAMILY  
• PEN PALS • CONTESTS

Ruth Paller, Editor

Dear Boys and Girls,

Yom Kippur and the Sabbath fall on the same day this year. Did you know that of all the Holy Days, the Sabbath is the most important except for one. It is held in higher honor even than Rosh Hashonah. Only Yom Kippur is more sacred. It is the Sabbath of Sabbaths.

Toward the end of the day when the Concluding Service is read, there is a beautiful poem we chant:

Open the Gates, the Gates of Thy Temple

## WHILE THE SHOFAR BLEW

Jean rolled over in bed, first children were sent out. Most of them went in front to talk and play but Jean was hot and tired so she went to the back of the Synagogue where the trees offered their nice cool shade to a hot little girl.

Jean sat there for a few minutes listening to a bird chirping from a high branch. Suddenly she heard footsteps and heavy breathing. She turned to see who it might be. To her surprise she saw two men unshaven for a week and wearing mud stained clothes. One of them looked at her. "Mike," he yelled "We got company." Mike walked over and looked at her. "What are you doing here," he yelled at her? By now she was very frightened and answered, "I am resting here I have to go back inside soon." Mike looked at Joe, his partner and then he said "You ain't goin' nowhere." With that they sat down near the drive so that they could trip her easily if she tried to run. They should have known that she was too frightened to run just then.

MEANWHILE Inside Yiskor was finished and the children had come in, that is, all except Jean. A policeman had come into the Temple and told the rabbi of two thieves who had robbed a store of a large amount of money. Two other police were going to search the back of the building. As they were walking back, Joe heard them and the two of them snatched her arms and told her to come along. She was scared stiff and didn't move. Mike then produced a gun from his pocket and it was strange to see how fast she moved. All three crept through the bushes to the adjoining yard in the nick of time for the police were now

AS THEY entered the Synagogue she heard the Cantor singing. She went in very quietly so as not to disturb anyone. She sat beside her mother in the same seats as she was accustomed to sitting in every year. Her mother and she opened up their prayer books to the proper place and followed the Cantor's singing.

Time went on. First they would stand and then sit. Always watching in their books or praying from them (except for once in a while when Jean would look around to see who was at Temple.) As time went on more people came into Synagogue until it was terribly crowded. As it became more crowded it became hotter and hotter. Finally it was time for Yiskor and all the

Swift to Thy Sons, Who Thy Truths Have Displayed

Open the Gates of the Coveted Temple  
Swift to Thy Sons Who Confess and Seek Grace

Open the Gate for Us  
Yea, Even at the Closing of the Gate  
For the Day is Nearly Past  
Deeper the Shadows Fall  
The Day is Passing Thus  
The Sun is Low, the Day is Growing Late  
O Let Us Come into Thy Gates at Last

in the yard searching. They looked all over behind big rocks and even behind a garbage can.

Jean was wondering frantically how to signal them and also whether the crooks intended to kill her. The officers left the yard to report that there was no one there. The three crawled back into the yard again assured that the police would not come back. They sat for a long time. Jean did not know how long, she only knew she was scared. She sat very still. Through her mind flashed all sorts of ideas of getting Mike's gun and turning the thieves in, and being famous.

IT WAS starting to get dark. All the time Mike was holding his gun and pointing it at her ribs. It grew dark and all was quiet. The men were very tired, anyone could tell that. Suddenly a shrill blast broke the silence. Both thieves jumped from their half doze. Mike dropped his gun and almost automatically, Jean picked it up. She pointed it at the two of them as she had seen it done in funny books. All this went on as the Shofar blew. Jean stood up and she realized that she was more frightened now than ever. Her knees shook as she marched them out front to a waiting policeman. "Here," she said "Are the crooks!" She handed the officer the gun and ran to her mother and father standing on the steps. She could see that her mother had been

(Continued on next page)

## Letter Box

David Pfeffer, 807 East 178th Street, Bronx 60, New York, age 12. Your contest entry came in time, David, and we are glad to hear from you again.

## APPLICATION JUNIOR POST LEAGUE

Name \_\_\_\_\_  
Address \_\_\_\_\_  
City and State \_\_\_\_\_  
Age \_\_\_\_\_

October 4, 1946

Please use a separate sheet of paper to tell about your hobbies and interests.

Send to Ruth Paller, 5610 Carrollton, Indianapolis, Ind.

## Pen Pals

Pen Pals are wanted by:

Adolf G. Enkler, Otawack Dom Dziekan, Boleslaw Prusa, Warsaw, Poland, age 12 or 13, whose hobbies are history and stamps.

Stanley Gerber, 11, Blackwood House, Collingwood Street, London, E. 1, aged 10 or 11, who is fond of films and collecting coins.

Salomon Nahmias, 160, Rue de Thebis, Sporting, Ramleh, Alexandria, Egypt, who wants to write to boys and girls 15 and over.

Wendy Dimson, 8, Waverley Court, Brondesbury Park, London, N. W. 6, aged 10, who likes horseback riding and stamp collecting.

Gaston Wahba, 54, Rue Canope, Ibrahimieh, Ramleh, Alexandria, Egypt, who is looking for friends aged 15 and older.

## Contest Winner

Myron Weinberger, 620 East 58th St., Indianapolis, Ind., is the winner of the Rosh Hashonah contest. He sent in over one hundred acceptable words. Congratulations, Myron. Your prize has been sent to you.

Honorable mention goes to Ina Claire Hyman, 516 Monouth Ave., Bradley Beach, New Jersey, who had sixty-six words, and to Marcia Levine, 3680 East 146th St., Cleveland, O.; Marcia Pally, 84 Morton Avenue, Albany 2, N. Y.; Naomi Stein, 404 Boyd St., Camden, N. J.; Phyllis Marks, 3736 Glynn Court, Detroit, Mich.; Joanne Newmark, 853 N. Salisbury, West Lafayette, Ind.; David Pfeffer, 807 East 178th St., Bronx, 60, N. Y.; Judy Kaplan, 4523 1/2 Drexel Blvd., Chicago; and Myrna

Kaplan, 3120 Park Ave., Indianapolis, who sent in the next longest lists. Congratulations to all of you for excellent work.

## Baby Fund

To begin the New Year, let us help some Jewish children who are just beginning their lives. Among the people left in Europe, there are many tiny babies who do not have warm clothes for this winter or the right kind of food to make them strong. If you would like to help send part of your allowance, or ask your parents to send a check in your name to the Jewish Post Baby Fund, and mail it to Box 1633, Indianapolis, Indiana. The Jewish Post will forward your money to the S.O.S. Headquarters and food and baby clothes will go to our tiny cousins overseas. Don't you think this is a fine way to begin to be the thoughtful, generous boy or girl you prayed to become in Temple during the holidays?

## To Join the League

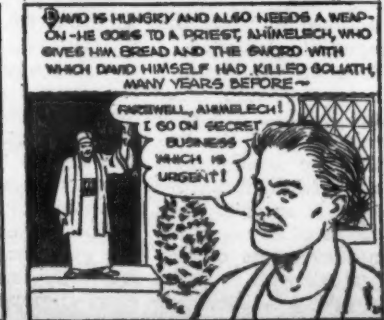
The Junior Post League is your club. Every young person who reads the Junior Post may become a member. All you have to do is fill out the membership application coupon in this column and send it to Ruth Paller, 5610 Carrollton Ave., Indianapolis 5, Ind. When we receive your application we will send you a handsome certificate enrolling you in the League. But don't wait for your certificate before entering the contest and writing for Pen Pals. As soon as you have mailed your application, you are entitled to take part in all League activities.

Part six of the story of

# DAVID

FROM THE FIRST BOOK OF SAMUEL IN THE KING JAMES AND THE J.P.S.A. VERSIONS, CHAPTER 19 AND FOLLOWING CHAPTERS (CALLED THE BOOK OF KING IN THE DOWRY VERSION.)

By MULFORD AND CAMERON ©1943 BY M.C. GAINES



Next Week: GOD SPEAKS TO DAVID.



# SAYS JEWISH PUBLICATION SOCIETY PLACE TO GET JEWISH BOOKS

Dear Mrs. Paller,

YOUR list of Jewish books for young children is just what we have been looking for. Now how about a list of books for adults? Is there such a thing as a Jewish "Book of the Month Club," which might bring us into contact with the new books on Jewish life that we ought to know about?

LILLIAN F. GOLDBERG

Chicago

A five dollar membership in the Jewish Publication Society of America, entitles you to books published by the Society, plus a 20% discount on any other book on their list. One of their Library Memberships at ten dollars a year, gives you any six books you choose from the Society's list, plus the 20% discount. You are given a list of the books available and are notified of new books published.

"Pathways Through the Bible" by Mortimer J. Cohen; "Harvest in the Desert" by Maurice Samuel; "A Golden Treasury of Jewish Literature" by Leo W. Schwartz; "Let Laughter Ring" by S. Felix Mendelsohn; "Theodore Herzl" by Alex Bein, all best sellers, are among the titles you may choose from. There are excellent juvenile books too, such as "The Fire Eater," by Henry J. Berkowitz; "The Breakfast of the Birds and Other Stories" from the Hebrew of Judah Steinberg" by Emily Solis-Cohen, Jr.; "The Aleph-Bet Story Book," by Deborah Pessin, and "The Nightingale's Song" by Dorothy Alofsin.

You may have two juvenile books in place

of one adult book if you prefer.

ALL OVER the world where Jews live, they are gathered together in vast beautiful synagogues or in tiny close rooms, saying words like these, and renewing their faith with God.

During the year, they may seem to have forgotten Him. Many have not entered the House of Worship for many months. But today, on this holiest of Sabbaths, they come before God and tell Him the things they have done wrong and they ask for help in living the kind of lives that will bring them inside the gates of the Kingdom of God, so that all men may live in peace and contentment according to His Law.

The Society offers you more for your book dollar than any other book club, I know.

But it is more than a club which supplies you with a certain number of books yearly. Your membership dues not alone pay for the books which you receive, but help to produce them. The Society is a non-profit organization which for the past fifty years, has been writing and putting important contributions to the literature of Judaism into the hands of readers and upon the shelves of libraries.

No matter how you look at it, whether from a personal or public-spirited viewpoint, membership in the Society is worthwhile.

To join, write to the Jewish Publication Society of America, 225 South Fifteenth St., Philadelphia 2, Penna., and a book list will be sent to you.

## Publisher's Daughter to Wed

ST. LOUIS—The marriage of Sylvia Schachter, daughter of Mr. and Mrs. Herman Schachter of this city, and Mr. Louis Rosen, will take place this Sunday at the Congress Hotel here. Mr. Schachter is the publisher of The Jewish Tribune of this city.

## Non-Jews to Raise Half Of City's U.J.A. Quota

NEW YORK—One of the most heartening stories of interfaith cooperation in the nationwide \$100,000,000 campaign of the United Appeal came out of Kinston, N. C., this week, when Christian leaders met with representatives of the Jewish community and decided to raise half of the community's \$20,000 U.J.A. goal in a non-sectarian campaign.

At a meeting of the outstanding Christian and Jewish citizens of Kinston, called to explore the possibilities of non-sectarian support, it was suggested that perhaps the Christian group might be willing to raise \$5,000 of the community's \$20,000 quota. The response of the Christian representatives was unanimous. In token of their sympathy with the plight of European Jewry, they declared, they would commit themselves to subscribing \$10,000.

J. E. Peterson, prominent banker, will head the Christian committee solicitation, while H. Galt Braxton, editor of the Kinston Free Press, will direct the publicity drive.

## Jewish Farmer Wins Prize For Ideas

HARTFORD, Conn. — Erving Tenenbaum, 26-year-old son of Mr. and Mrs. Abraham Tenenbaum of Columbia, Conn., has been awarded a prize by the James F. Lincoln Arc Welding Foundation for a paper he wrote on farm repairs and how money could be saved by welding broken equipment. Tenenbaum lives on a 146 acre farm one mile from Columbia. He based his theories from actual experiences on the farm where his parents have twenty cows, 2500 hens and raise 3,000 broilers each year.



JOSEPH MINDEL

NEW YORK—"The Town of the Little People," a radio play by Joseph Mindel adapted from the story of the same name in the book, "The Old Country" by Sholom Aleichem, will be presented on the Eternal Light program on Sunday at 12:30 p. m. EST. on the NBC network. This is the first in the series of three Sholom Aleichem stories adapted for broadcast on the Eternal Light.

The Eternal Light, a coast-to-coast radio program presented under the auspices of the Jewish Theological Seminary of America, is a public service presentation of the National Broadcasting Company.

## Unveil Memorial To Women Aiding Jews

BUDAPEST—A memorial tablet has been unveiled at the Scottish Mission here in honor of Miss Jane Haining who, at the outbreak of hostilities, refused to return to safety in Britain and desert a group of Jewish girls entrusted to her care at the Mission's college here.

Miss Haining died in a Nazi concentration camp where she was imprisoned for loyalty to her charges.

## What Foods These Morsels Be

LEAH W. LEONARD

ARE you having a time during the sugar shortage? There are a number of ways you can meet it with a smile if you're just a wee bit ingenious and resourceful. The following recipes are sugar-savers. If you see this after the scarcity of sugar has become ancient history, just tuck these recipes into your Recipe File (a good thing to have around the kitchen!) for you never know when you'll have to resort to them.

### Fruit Pickles

2 inches stick cinnamon ¼ teaspoon ground ginger  
1 cup vinegar 8 to 10 cups quartered, pared apples or pears  
2 cups honey

Select the kind of apples or pears that do not cook apart easily. Pare and quarter them, removing core. Or, if large, cut into smaller sections. Small apples or pears can be cut and cored, leaving the halves like little cups. Combine honey, vinegar and spices and heat to boiling point after preparing fruit. Drop 2 or 3 cupfuls of fruit in at a time, handling gently to prevent mashing. Cook over low heat until transparent, lift out into a glass jar or deep bowl, and drop in the next batch of fruit. When all the fruit is cooked, remove cinnamon stick from syrup and pour over the fruit. Store when cold until needed. Serve with roast hot or cold poultry, cold cuts, or a fish dinner.

### Plum Butter (Povidle)

Cook whole blue plums in enough cold water to barely cover until tender. Put through colander to remove pits and skins. Add ½ cup honey to each cup thick pulp, return to moderate heat and cook until thick, stirring frequently to prevent sticking. Seal in sterilized jars or jelly glasses.

### Sugarless Cookies

½ cup peanut butter 1 can sweetened condensed milk (15 oz.)  
1 cup chopped nuts

Combine all three ingredients in a deep bowl. Drop by teaspoonfuls on a greased baking sheet, leaving ample space between, and bake 10 minutes at 375° F or until nicely browned. Remove from pan at once.

Variations: To the condensed milk and peanut butter combination add one of the following ingredients in place of nuts:

- A—2 cups seedless raisins
- B—2 cups finely cut or chopped pitted dates
- C—2 cups cornflakes, bran flakes or similar flakes
- D—1 cup graham cracker crumbs plus ¼ teaspoon salt

### Honey Crunches

½ cup each oatmeal and ½ teaspoon salt  
grape-nuts ½ cup butter  
1½ cups flour 1 cup honey  
1 teaspoon baking powder 1 egg  
½ teaspoon baking soda ½ teaspoon vanilla

Toast cereals in oven until lightly browned then grind them together using the fine knife of food chopper. Sift dry ingredients together. Cream honey and butter, add beaten egg, flavoring, cereals then dry sifted ingredients. Mix well. Keep in refrigerator several hours or overnight. Drop with a teaspoon on a well greased cookie sheet, leaving space between, and flatten with the bowl of spoon. Bake 10 minutes at 375° F.

### Uncooked Honey Frosting for Cake

1 egg white ½ teaspoon vanilla, almond or orange flavoring  
½ teaspoon salt  
1 cup honey

Add salt to egg white and begin to beat with rotary beater while warming honey slightly so it will pour in a thin stream. Pour honey while beating, increasing speed to a vigorous beat until frosting is stiff. Add flavoring gradually and spread on cake.

To reach Mrs. Leonard, please write to Harmon-on-Hudson, N. Y.

## The Junior Post

(Continued from preceding page) crying. She put her arms about her mother, and father hugged too. "Oh I am so glad to see you. What happened?" Cried her mother. "I guess you're hungry," said her father. Tell us about it after you've eaten. "So Jean ate happily and then told them how she had captured the thieves while the Shofar blew.

## 2 Named Trustees

DENVER—Election of William M. Holmes, president of Bonwit-Teller Company, and John P. Stevens, Jr., president of the J. P. Stevens Company, as Trustees of the National Jewish Hospital at Denver, America's oldest free institution for the treatment of the tuberculosis poor on a non-sectarian basis, has been announced.

## Myer Pemstein Dies

WORCESTER, Mass.—Myer J. Pemstein, 52, past commander of Worcester Post, Jewish War Veterans, died this week at his home after a two-month illness.

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# The NATIONAL JEWISH POST

Published every Friday by  
The National Jewish Post.  
Editorial and circulation  
office 307 N. Penn., Indian-  
apolis 6.

G. M. COHEN  
Editor and Publisher  
JANE CALVELAGE  
Managing Editor  
NORMAN SUGG  
National Representative

## CALENDAR

Yom Kippur.....Sat., Oct. 5  
1st Day of Succos.....Thurs. Oct. 10  
Sh'mini Atzeres.....Thurs., Oct. 17  
Simchas Torah.....Fri., Oct. 18  
Chanukah.....Tues., Dec. 17  
Purim.....Thurs., March 6  
Passover.....Sat., April 5  
Shevuoth.....Sun., May 25  
Tisha B'Ab.....Sun., July 27  
Rosh Hashonah.....Mon., Sept. 14  
(All holidays begin on the preced-  
ing evening at sundown.)

Friday, October 5, 1946

## The Editor's Chair.

THE letter from Ed Grusd in "Freedom of the Press" section in this week's issue gives me an opportunity to repeat an observation I made several months ago when taking part in a symposium before the Rabbinical Assembly on "Whither American Judaism?" I said that in a comparatively short time, the national Jewish organizations as we know them now, will disappear from the scene.

I hold this thesis, not so much because the national organizations such as B'nai B'rith or the Council of Jewish Women or the American Jewish Congress or the American Jewish Committee, are not performing worthwhile tasks, but because as the Jewish community grows more mature, it will take over the important work of these groups.

We can already see this trend in what is happening to two of the most important adjuncts of B'nai B'rith—the Hillel Foundations and the Anti-Defamation League. And right here I want to say, as I have said many times before, that the B'nai B'rith is the most important organization in the American Jewish scene because its leadership was alert enough to adopt new projects, to assume new obligations, and at the same time doing so beautiful a job in carrying them out, that the entire Jewish community soon became more than willing to assume the financial obligations involved.

But in assuming the financial obligation for the Anti-Defamation League or the Hillel, these two projects were necessarily divorced to some extent, and more as time went on, from the B'nai B'rith, so that today as far as most members of the order are concerned, they have almost nothing to do with Hillel, with A.Z.A., with the Anti-Defamation League, etc.

Taking note of this development and other trends in the Jewish community, the American Jewish Committee in proceeding to develop a national system of local chapters, has not sought mass enrollment, but merely sets up a nucleus in each community which can represent its viewpoint.

In Zionism too, although there has been no articulation of it, one can notice that although mass membership is needed as Mr. Grusd points out to carry weight in the world's capitals, the real work is being done by small groups in each community. In Indianapolis, a development along this line, but one with which I do not agree, has been to hold only four or more or less

large meetings of the entire membership throughout the year instead of regular monthly or semi-monthly meetings. The work goes on, in fact it is prosecuted more intensely now than ever, but it is done by a few people. In other words there has been a change in the type of national Jewish organization as we have heretofore known it.

In the past, the national Jewish organizations performed two functions which today it does not fulfill. In the first place, the local chapter was usually a place for social intercourse. Before Jews had sumptuous living rooms, and country clubs, these meetings filled a real need, but today with the radio and other entertainment, and with bridge and mah jong, the B'nai B'rith meeting is no longer attractive and like the Zionist meeting, except for a few times during the year, draws only a fraction of the membership. The B'nai B'rith, recognizing this situation has added bowling and has countenanced, in plain speaking, gambling.

This is my thesis. It can be entirely wrong, and those who wish to say so, may do that, and then in the next twenty-five years anyone can refer to this "chair" and show how wrong I was. But as the American Jewish community grows more mature, it will take over the more important functions of the various national organizations, and instead of allowing them to be the project of one organization, they will become the work of the entire community.

It will take longer, much longer than any twenty-five years for our national Jewish organizations to finally die out, if die out they will, but in that time the change in their work and purpose will have become so obvious that it will be conceded by all, even Mr. Grusd.

I have a letter from a Max Rotkoff, whose address I do not know, but who is a reader of The Post, who wants to know if there is an Orthodox Congregation in Daytona Beach, Fla. If anyone can answer the question, will he please drop me a line, and if Mr. Rotkoff will send me his address, I'll forward the information to him.

## THE COLUMN WITHOUT A NAME

Children in homes where Jewishness is accepted as a fact and associated with many pleasurable experiences are, on the whole, better adjusted to face the world in which they live than those in homes that are bereft of Judaism and of Jewish customs, and are conscious of their Jewishness only because of the problem of anti-Semitism or of drives to collect funds for Jewish causes. Once this thought is brought home to a Jewish parent, he may seek to obtain the knowledge which will help him to give his child the inner resources, the wholesome pride and courage which he needs to withstand life's unfriendly rebuffs.—Temple Beth El (Detroit) Bulletin.

Sermon Of The Week  
"The Wandering Jew—Wondering about His People," by Rabbi Gunther Plant of Washington Boulevard (Chicago) Temple.

# Editorial Page

## Urgency Removed

IN preparing their report for presentation next month to the American Jewish Conference Interim Committee, the Eisendrath Committee to develop plans for the future of the Conference, should consider two significant developments of the past year.

The first and the most recent is the change in the position of the American Jewish Committee so that it now cooperates freely in activities that concern the American Jewish Community. (This may sound like offhand criticism but is not meant as such. The fault may have been on the other side.)

The second is the growing effectiveness of the National Community Relations Advisory Council.

Although these two developments do not

obviate the necessity for an over-all American Jewish Conference with supervision over the American Jewish scene, it does remove a great deal of the urgency in the situation, and allows for more of a transition period.

There is no guarantee that the American Jewish Committee's position will not change, or that some of the agencies now in the NCRAC won't try to impede the progress in that organization, but the chances are that neither of these two things will happen.

In any event the mood in which the American Jewish community now finds itself is for more and more cooperation, and this enhances just that much the chances of the setting up of a successful American Jewish Conference.

## Z. O. A. Convention May Refuse To Yield

IT will take some expert maneuvering, and this paper doubts whether even that will be effective, to swing the forthcoming convention of the Zionist Organization of America away from a militant demand for the full implementation of the Biltmore Program and a repudiation of the Jewish Agency's position.

Anyone recalling how the first session of the American Conference got out of hand and swung along with it even those who certainly were not Zionists, realizes what can happen at Atlantic City.

Rabbi Silver has tried and successfully to maintain his position at the head of the group demanding a Jewish State in all of Palestine, without seeming to oppose the actions of the

Jewish Agency, but this position he might find very untenable when the Zionists from the provinces, as they are considered by New York Jewry, assert themselves.

Rabbi Silver and his administration, no doubt realizing exactly this, are going to the convention with an open mind and will present their position so that they will have an out to fall to either side depending upon the tenor of the delegates.

In this paper's estimation, there will be an unstoppable demand for a repudiation of the Jewish Agency. U. S. Zionists, when they come to the convention, will be in no mood to temporize.

## Address Should Have Been By A Rabbi

FRANK L. WEIL has done such an excellent job as president of the National Jewish Welfare Board, and is timber for more important assignments in the American Jewish community of the next few years, so that The Post hesitates almost to point out the incongruity in the following: Mr. Weil was principal speaker in a special broadcast in observance of Yom Kippur over the Mutual Broadcasting System.

Mr. Weil is an effective speaker, but on the holiest occasion of the Jewish calendar, the address should without question have been

made by a religious leader. This despite the fact that Mr. Weil's Jewish Welfare Board during the war was as close to being a religious organization as any secular body can become.

The Post would object if Henry Monsky or Judith Epstein were the principal speaker on the program. Non-Jews may not understand the difference, but Jews would prefer on this occasion an address by a religious leader to the best possible talk of any kind even though it were in the nature of a religious theme, by a secular leader.

## A Gracious Gesture—It Shows A Trend

ALTHOUGH it probably has happened in other communities too, the welcoming of Beth El (Conservative) Congregation's new spiritual leader, Rabbi William P. Greenfeld, by the Brotherhood of the Indianapolis Hebrew Congregation (Reform) is a gracious gesture that will go a long way to cementing the normal

rift that usually exists in small communities between the two groups.

The Brotherhood will honor Rabbi Greenfeld at its opening meeting, and the gracious gesture along with being a sign of the times, indicates more significant developments in the American Jewish community too.

## A Job Well Done

IF EVER a Jewish public official has performed a task well, and with dignity and no constant eye for self gain, it has been Rabbi Arthur J. Lelyveld, whose resignation as executive director of the Committee on Unity for Palestine has been announced.

Handed a difficult task, one which was almost impossible of achievement, that of offsetting the tactics of the anti-Zionists, Rabbi

Lelyveld has done a commendable job and without using calumny or vituperation. His restraint has set a high standard for other Jewish public officials.

One of the younger of the more prominent rabbis, Rabbi Lelyveld has a rich future in front of him, and Post readers will hear more of his achievements from time to time.

## Current Comment

Are You Belittling Asks The American Jewish Outlook Of Pittsburgh?—Every once in a while a doctor finds a cure for a disease, a psychiatrist finds a treatment for a mental condition, an engineer discovers a way of opening up a bottle-neck in production, an inventor invents a better mousetrap.

But nothing has been done about people who go about belittling everything and everybody.

A man, for example, donates a sum of money to the United Jewish Fund or to a synagogue. Thereupon the belittler comments, "He will never pay."

A man or woman gives liberally of their time to communal work. The belittler immediately imputes motives.

A man is elected to a position or receives an honor. The belittler immediately points out the proverbial skeleton in the family closet.

A public announcement is made of communal interest. The belittler finds something shady in the background.

For the belittler nothing is sincere. Nothing is on the level. Nobody acts through altruism. No one has a decent past. No deal is 100% clean. Nothing is really kosher. No religious Jew is really sincere. Nothing is really what it appears to be. Nobody really gets anywhere on his own merits. Pull is the secret in every case. Nobody is really lawabiding. Anything can be "fixed."

Truly the belittler is a tragic person. But he has so many companions who act like him that he isn't segregated as he ought to be.

In truth, there are a great many good people around us. They are altruistic. They are motivated by a desire to help others. They are not looking for honors. There is such a thing as getting places on one's ability and hard work.

What is really open to suspicion is the motivation of the belittler. He must have a reason for belittling. Can it be that he judges others by his own standards?

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Letters should be brief and to the point, and written on one side of the page only.

## Freedom of The Press

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### POST EDITORIAL FEEBLE HALF-BAKED SAYS GRUSD; WORSE IN B'NAI B'RITH CASE

Editor, The Jewish Post,

Your current issue contains an editorial, "Misguided Efforts of our National Jewish Bodies," in which you dredge up and rehash the stale old half-truths on this subject which have been lowering the editorial level of your paper ever since this strange psychopathy first attacked you. This time, it's membership.

I suppose that if the national organizations made no efforts to grow in size, The Post would editorially sneer: "Look who's talking. These national organizations claim to speak for American Jewry, but they are so small that they represent only a handful. First let them become big, then we'll listen to them." But alas, one can't satisfy you. Now that the national agencies ARE big, and growing bigger every month, you complain that they are devoting "over half" their energies to membership growth, with the result that their programs and work are suffering.

You singled out B'nai B'rith and ZOA for your targets, as representative of all the other "big bad wolves." I cannot speak for the ZOA, except to remind you how obvious the value of size is in its case. There is a sense in which size is all-important to the ZOA—as, for that matter, it also is to the American Council for Judaism. A certain leader of the ACJ recently told me that he was opposed to that agency's having any program whatsoever—that it ought to be nothing more than a nose-counting organization, to demonstrate to the world that while so many Jews were Zionists, so many were anti-Zionists. I am not saying that I agree with this, but you would, I am sure, be the first to admit that when the President of the ZOA had to announce, not many years ago, that he represented less than 10,000 Jews, that was one thing; and that when he is able to announce, today, that he represents 150,000 (or whatever the correct figure is), that is another thing. And if, someday, he can announce that he represents 500,000, I assure you that that will be still another thing—and a thing of quite practical value in representations affecting the fundamental goal of the ZOA.

The same is true to an even greater extent when it comes to B'nai B'rith. For, unlike the ZOA, B'nai B'rith speaks for Jews of any and every viewpoint—it is the great unifying force in American Israel. Only 10 years ago, B'nai B'rith had 50,000 men members, and a few scattered thousand of women members. Today, we have 170,000 men and 77,000 women. When you go to the Government to raise your voice in behalf of justice for your people, they ask you how many persons you represent.

But there's something more. When B'nai B'rith had 50,000 members, there were exactly 12 B'nai B'rith Hillel Foundations, working to win the Jewish loyalties of less than 10,000 Jewish students. Today, when B'nai B'rith has 247,000 men and women in its ranks, there are 145 Hillel Foundations and Counselorships, giving Jewish background and dignity to more than 100,000 Jewish students—which happens to be, incidentally, more than half of all the Jewish college students in the U. S. A.

I am happy to note your respect for AZA, the B'nai B'rith junior auxiliary for boys. You write that its program has been better even than that of B'nai B'rith. But are you so naive as to believe that the AZA program

would have been possible without B'nai B'rith? Who gave AZA such an outstanding program? B'nai B'rith men and women, B'nai B'rith brains and devotion, and B'nai B'rith money—plus money raised throughout the country from those in every community who recognized the job B'nai B'rith was doing among Jewish youth!

But I must call your attention to the fact that 10 years ago, when B'nai B'rith had 50,000 members, AZA consisted of about 12,000 boys. Now that B'nai B'rith has passed the quarter-million mark, a whole new agency for Jewish youth has been set up, of which AZA is only one part. I refer, of course, to the B'nai B'rith Youth Organization, which consists of AZA, B'nai B'rith Girls, B'nai B'rith Young Men, and B'nai B'rith Young Women. The BBYO now has more than 30,000 members—youngsters of both sexes from the age of 13 up to 26. And this is only the beginning. Under the personal direction of Dr. A. L. Sachar, the BBYO at this very moment—and backed by the resources of a big and ever-growing B'nai B'rith—is launching a program of such Jewish integrity that it not only bids fair to overtake the achievements of the Hillel Foundations, but to boost the membership (and thereby the effect and value) of BBYO agencies themselves to heights that nobody can predict.

Ten years ago, with 50,000 members, B'nai B'rith felt it did not have the resources to tackle the grim and serious problem of vocational guidance, for lack of which our young people were rapidly sinking into occupational chaos. But with 247,000 members, B'nai B'rith is now sponsoring a Vocational Service Bureau which is orientating countless thousands of boys and girls in the direction of occupations for which they are fitted.

You write that "any impartial analysis of the effort made by the local chapters of these organizations would indicate that over half the work of these groups is concerned with membership." Have you made such an analysis? You must, of course, come down off your high horse long enough to admit that you haven't, that you have no resources for the making of such an analysis, and that therefore your statement is pure nonsense. Worse, it is irresponsible nonsense, of the quality that is not likely to increase respect for your editorial page generally.

I have been professionally associated with B'nai B'rith for many years. I have an advantage which you don't possess: I know the organization. And it is the sheerest irresponsibility to write in an editorial that "over half" its work consists of getting members. I can almost say: "Would that it were so!" If over half our work consisted of getting members, we'd have a half million today, instead of 247,000. (As a matter of plain unvarnished fact, very little of the time and energy of the average B'nai B'rith lodge is consumed in that activity. Nine-tenths of the average lodge's time and energy are consumed in what might be called B'nai B'rith work: holding meetings, carrying on necessary local business, having programs, carrying out directives and suggestions from District and National Headquarters, raising funds for B'nai B'rith activities, and doing local community serv-

ice work. It's because of B'nai B'rith success in these fields that new members are attracted, and comparatively easy to sign up. There are tens of thousands of Jews who would join B'nai B'rith tomorrow, if somebody only asked them. They are waiting for an invitation. But alas, we have too few volunteers for that work in many lodges. Most of our best members are up to their ears in the fruitful service activity for which we primarily exist to have time to go around soliciting membership. In every lodge, almost without exception, only a handful of loyal and self-sacrificing men are willing to undergo this drudgery. At the average lodge meeting or lodge executive committee session, membership is only a single item on an agenda which may contain a dozen or more items. Yet you write that "over half" the time and work of B'nai B'rith is concerned with membership! Another thing: most B'nai B'rith lodges are in the small communities throughout the country, where every Jew or almost every Jew is already a member of the lodge. Such groups spend no time at all on membership acquisition—because there are no more prospects! And that is literally true of perhaps more than half of all our lodges!

Now, after having said all of the above, I don't want to be misunderstood as meaning that the national organizations, including B'nai B'rith, are perfect, and not subject to criticism. In The Post, you have often criticized B'nai B'rith for various policies. That is your privilege. A policy is a matter of opinion. That is why I have never written to you before, objecting to your B'nai B'rith editorials, even though I frequently disagreed with your opinions and thought them very feeble and at times even half-baked. But in the case of this membership editorial, I simply had to sit down and write to you, because opinions were not involved here, but facts. Personally, I think that in such writing you do a great disservice to the national organizations. You hurt them at the very time they need support. And they need support not for themselves (nobody gets rich off Jewish organizations) but they need support for the crucial work they are doing in behalf of our people.

That is why we Jewish journalists have so great a responsibility. We must first get the facts, and then stick to them. We can do incalculable good when we do that, and incalculable harm when we don't. By all means, retain your bold editorial policy. But in the future be sure of your FACTS before you form convictions. If you need any help in getting such facts—so far as B'nai B'rith is concerned—I and the others here are always at your service. Then, after you have the truth, go to it—and we'll all watch the results with interest, let the chips fly where they may.

Sincerely,  
EDWARD E. GRUSD  
Managing Editor,  
The National Jewish Monthly

Editor's Note: The Post's criticism that the local B'nai B'rith lodges expend most of their effort in getting new members and re-enrolling old ones is true despite Mr. Grusd's long letter. The Post is not opposed to growth. In fact the editorial's theme was that constant effort to re-enroll (called retention in B'nai B'rith) would not be so necessary were more attention paid to programming. The programs of too many B'nai B'rith lodges now that Mr.

(Continued on next page)

### ASKS RABBI AGUS WHOSE FEELINGS SHOULD WE CONSIDER; SACRIFICE NEEDED

Editor, The Jewish Post:

I read with much interest in your Sept. 20 issue Rabbi Agus's detailed composite answer to the advocates of violence in our struggle for Eretz Israel.

I personally do not know whether or not violence is a wise policy. We have moral justification for resorting to such a course, but being morally justified and being wise are not the same thing. What I do not like, however, is the tone of appeasement and resignation to fate that the venerable rabbi would preach to the Zionists and to American Jewry.

Rabbi Agus is concerned about the position and interests of the British, American, Russian, and Arabian governments in Palestine and in the whole Middle East. Apparently less concerned is he with the rights and position of his own people. Ever since the Dispersion, we Jews have become proficient at apologizing and at minimizing our own case. If one of our members should commit a sin, we immediately issue a grand declaration of guilt to the rest of the world; and if we are granted a favor or right to which we as human beings, and more recently, as citizens, are entitled, then we must bow in reverence to our great benefactors and offer praises to their gods.

What the rabbi doesn't even yet quite grasp is that we Jews must finally end that peculiar position in which we find ourselves—of having to justify to the world our very existence and required to be a people of unblemished morality. The Jews must be a normal people. If we want to be a little better than normal, that is our privilege; but the world has no right to demand of us that we should be a nation of saints while they themselves engage in their little game of war every quarter or half-century that take millions of lives and destroy the physical edifices, the economy, and the social structure of the different countries. How, then, can they decry our people in Palestine for resorting to violence in a land they feel is their own and in which the British are there as imposters?

The rabbi stated that "In the United Kingdom and the Dominions, public sympathy for Zionism has been declining during the past year at a precipitous rate. And correspondingly, anti-Semitism has begun to rise alarmingly." I wonder if he stopped to think that this phenomenon could have been caused by the fact that the struggle of British feudal imperialism with the rise of a modern industrial state, that will ultimately bring an end to the exploitation of the peoples of the Middle East by this same noble Britain, is being reported by a press that is even more reactionary and under tighter control of the money interests than it is in crusading for truth and justice. And, undoubtedly, the attitude of the members of the British Parliament and government and its citizenry of "Our country, right or wrong," helps further to explain the growing animosity toward the Jews.

Must we therefore, Rabbi, consider carefully the wounded feelings of the poor British and the wounded feelings of even the poor American imperialistic interests? No, the time has come to place the interests of the Jews, whose case can stand in any court or debate on the basis of

justice and moral righteousness, above the selfish, cruel, and immoral purposes of those forces which are fighting us. No one can claim to be a leader in the House of Israel who is more worried about the feelings of others than he is about ending the perpetual homelessness and sufferings of his own people.

We in this country feel that it is our patriotic duty as American citizens to protest the treatment of our Negroes; we feel it is our duty to fight Franco in Spain; and we feel it is our duty to favor the Irish in their efforts against Britain. But we must not raise support and encouragement for Eretz Israel for fear of prejudicing our standing as good Americans. What kind of Americans are we Jews, and what kind of Americanism is this? After the sacrifices made by our brethren in Europe, and after the sacrifices already made, and which will be made in the future, by our brethren in Eretz Israel, I say that we Jews in this country must be ready to accept sacrifices, too, even if it means arousing cries of unpatriotism and un-Americanism. Yes, Rabbi Agus, if you are so sure of the destiny of your people, then you, too, must be prepared to give up some of your rights and comforts for them.

We cannot forget the six million dead, and we cannot forget our people who are building in the Middle East a Jewish home, which someday, God forbid, might possibly be the last place of refuge for even American Jewry. This nation will be built no matter how many faint-hearts we have in America and in England, and no matter how many obstacles are put in our path.

The rabbi talked about Jewish destiny and enjoined the other rabbis here to preach the prophetic ideals to which they are consecrated. This smacks of the Judaism we used to hear preached a decade or so ago. In this world the soul cannot exist and the spirit cannot realize its fullest potentialities, except through the body. Neither can the spirit of Judaism be kept alive and made dynamic except through a living and corporate body, which I am fully convinced, is Palestine, and there only.

Prophetic ideals have no meaning and no value unless they can be converted into an actual blueprint—a code of laws and a pattern of behavior. I think that the rabbi must agree that the Diaspora does not hold out too much promise in this respect; at least, not nearly so much as does Eretz Israel, where Jews will live as a people with their feet rooted to the soil and their minds and spirits attuned to the great God on High. There will be realized the hopes of the prophets. There lies the destiny of the Jews.

Sincerely yours,  
LOUIS SHULEWITZ  
3922 W. Van Buren,  
Chicago.

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## RABBI MENDELSON ANSWERS CRITICS; WANTS MORE DISCUSSION ON SUBJECT

Editor The Jewish Post:

Permit me to comment on the three letters which appeared in The Post in answer to my article on the subject of public worship in the American Synagogue.

Rabbi Harry Kellman of Vine-land, N. J. (issue of Sept. 13), was so annoyed by my thesis that it prompted him to make uncomplimentary remarks about my lack of Jewish learning. However, since my scholastic attainments are irrelevant to the subject under discussion I shall pass this up. Moreover, while Rabbi Kellman thoroughly dislikes my suggestions he did not state his opinion of how attendance at worship can be increased. Unfortunately this procedure seems to be typical of many who deal with Jewish matters: we either resort to name calling or ignore the basic issue.

Rabbi Kellman accuses me of having a goy complex since I maintain that with reference to public worship we can learn a great deal from churches. If this be sin I find myself in excellent company. One of the greatest Hebrew prophets chastised his brethren for not following the good custom of the goyim (Ezekiel, chapter 5, verse 7). The fact of the matter is that our Christian neighbors master the mechanics of worship better than we do, and if a distinguished Jewish leader like Rabbi Leo Jung complains that the synagogue frequently lacks beauty, decorum, and harmony, I see no reason why we should not learn these virtues from Christians who have borrowed so much from us.

Rabbi Kellman is especially shocked by my suggestion to introduce the offertory into our worship. In the old synagogue money was collected during worship on weekdays. Certainly direct contributions are a much more dignified way of maintaining the synagogue than the raf-

fles, rummage sales, and ticket peddling of our day. Orthodox Jews will naturally not resort to handling money on the Sabbath. Some reform congregations already have the offertory and I am convinced that many more will do the same. Conservative synagogues which by the action of their boards permit their people to drive to the synagogue on the Sabbath are not far from asking them for money at these services. The majority of these people have it in their pockets anyway. The whole subject is only my personal suggestion. Whether it is good or bad time alone will tell.

Sigmund Ewen (issue of Sept. 27) thinks that by changing our method of training rabbis we shall cease imitating the goyim. Lillian Reznick Ott (in the same issue) argues against changes in Judaism. I am afraid that both of these strictures are "voices crying in the wilderness." The non-Jewish environment is too potent not to influence us and it is too late to oppose changes in Judaism. They are here to stay. I agree with Mrs. Ott that we must guard diligently the distinctiveness of Judaism, for if we don't do that we have nothing to preserve. However, the mode of expressing Judaism has always changed so that Reform, Conservatism, and Reconstructionism are on solid ground when they refer to their movements as distinctly American.

Since how to get more Jews to services is, in my opinion, the acutest internal Jewish problem in America I hope that The Post will print more articles on this subject—but let us remember that what we need is not more heat but light, not polemics but workable suggestions.

S. FELIX MENDELSON  
Temple Beth Israel  
Chicago, Ill.

## We'll Let Some Reader Answer This Question

Editor, The Jewish Post,

Enclosed is my check for continued subscription.

Please tell me something about the activities of American League for a free Palestine.

Yours truly,  
LOUIS J. BERMAN  
3833 W. Adams St.,  
Chicago 24, Ill.

## Freedom of the Press

(Continued from preceding page)

Grusd asks for it, consists of gambling and bowling. The Post's editorial merely asked that the local lodges be given more aid by the national organization in developing the programs for their meetings. Mr. Grusd's outpouring of why the B'nai B'rith's various functions are so big and important are aside from the point. The Post agrees that Hillel is the best work done presently by B'nai B'rith, but what has that got to do with programs of the local lodges? The truth of the matter is that almost all of the good work done by B'nai B'rith is practically out of the hands of the local lodge so that there are almost no projects, except where local leaders are alert enough to assume them, for a lodge to work on.

## Institute Incorporated; Grew From Forum

**Special**  
MATTAPAN, Mass.—The Institute of Religious and Social Studies, sponsored by Congregation Kehilath Jacob, here, has been incorporated and is now chartered under the laws of Massachusetts. It has been announced by Rabbi Samuel I. Korff, spiritual leader of the congregation and dean of the Institute.

The Institute, an outgrowth of the Community Forum and other cultural activities of the congregation, is now a recognized institution of learning. A number of the subjects offered by the Institute also carry college credit.

An impressive list of nationally prominent scholars will lecture during the coming season, among them are Prof. Harlow Shapley, head of the Harvard University Observatory. Several courses will be taught by Harry Cushing, Jewish Post correspondent, principal of the Everett Hebrew School.

## Brodey in Baton Rouge Pulpit

**Special**  
BATON ROUGE, La.—Rabbi Arthur Brodey, former spiritual leader at Hattiesburg, Miss., has assumed his new duties as rabbi at the Liberal Synagogue here. Rabbi Brodey served two years as a chaplain with U.S. forces in France, Belgium, Holland and Germany.

## NOTICE TO HEIRS, CREDITORS, ETC.

In the Probate Court of Marion County, October Term, 1946.  
In the Matter of the Estate of Anna B. Scherer, deceased.  
Estate Docket 134, page 48469.  
Notice is hereby given that Merle Blocher as administratrix of the above named estate has presented and filed her account and vouchers in final settlement of said estate, and that the same will come up for the examination and action of said Probate Court, on the 5th day of October, 1946, at which time all heirs, creditors or legatees of said estate are required to appear in said Court and show cause, if any there be, why said account and vouchers should not be approved. And the heirs of said estate are also required to appear and make proof of their heirship.  
THEODORE R. DANN, Attorney  
A. JACK TILSON, Clerk

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Indianapolis, Ind.

## ASHAMED NOW THAT HE RECOMMENDED POST TO HIS FRIENDS; FLAYS SCHULTZ

Editor, The Jewish Post,

When I originally subscribed to your paper, about two years ago, I might say that I was an avid reader closely following the columns of your publication and feeling a great deal of interest in the contents of the paper. May I say that I still follow the paper closely, but no longer with quite the same attention or respect.

One of the things which decided me in favor of your journal as against the many others which are published in the English language was the digest of the Yiddish Press which was written for you by Rabbi Schultz. I felt the need for reference to what was appearing in the old language and that your paper supplied very necessary service through this column.

Subsequent readings of the feature, however, soon disclosed that, far from being a digest of the Yiddish Press, it was a rather impolite and most biased account of select items which appeared in the "Press" and all based on the ultra-conservative opinions of Rabbi Schultz himself.

One does not deny the Rabbi the right to have opinions or to express them in print; however, one does feel that such comments should not parade as a digest on anything except Doctor Schultz's opinions.

Since that time you have begun publishing another column by this great sage of Israel, but

unfortunately the wisdom is from the world's greatest fascist newspaper, The Chicago Tribune, or from the world's yellowest newspaper, the Hearst Press, rather than from either the prophets or the sages of old. And it would appear that since this is such an important task, the digest of the Yiddish Press has been more or less abandoned or sporadically flourishes.

I'm not suggesting that you remove Rabbi Schultz's literary efforts from the pages of your paper. I would merely suggest that you get someone more competent and perhaps less biased to begin a real digest of the Yiddish Press. I would also urge you, in fair play, to invite someone either of the directly opposite view of Rabbi Schultz, or at least someone competent to write a progressive and accurate account, and to write about the phases of Jewish life discussed in Rabbi Schultz's column, from the factual and actual standpoint.

As it stands now, I am thoroughly ashamed of myself for having recommended your paper to others and for having subscribed to it as a gift for several of my friends. I do not intend to repeat this mistake.

Yours very truly,

M. H. BAKER

## Yesterday and Today In

## THE LIVES OF FAMOUS FOLK



**EUGENE MEYER, JR.**, editor and publisher of the Washington Post, and former New York financier and government "dollar-a-year" man, has a fortune, conservatively estimated in 1938 at 30 million dollars, which he amassed from a clerk's beginning in New York and foreign banking houses.

Meyer was born in Los Angeles Oct. 31, 1875. His father, a merchant-banker, had emigrated from France alone when he was but 16. Eugene, Jr., studied at the University of California, got his B. A. from Yale in 1895 and then spent two years learning international finance, languages and fundamentals of economics in the counting houses of his father's relatives in Paris, London, Berlin and Frankfurt. He returned to spend four years in the New York office of a French banking firm and by 1901 was ready to open his own investment banking house, Eugene Meyer, Jr., & Co.

Meyer's success was prompt; by 1917 he could quit and go to Washington in charge of the non-ferrous metals purchase saved the tries Board, where his first metis purchase saved the

government \$7,000,000. In May, 1918, President Wilson named Meyer director of the War Finance corporation which Meyer proposed and headed as first chairman in the depression days of February 1932.

President Coolidge assigned him the task of reorganizing the Federal Farm Loan Board in 1927, and in 1930 Meyer was appointed a governor of the Federal Reserve board, a post he resigned in May, 1933, when he bought the Washington paper, one of the capital's five dailies, for \$825,000. For some time it had been losing a million dollars yearly; under Meyer's leadership and editorial policies the circulation went up 173 per cent in eight years.

In March, 1941, President Roosevelt appointed Meyer to the National Defense Mediation board. "Butch" to his workers, Meyer likes to give large dinner parties and enjoys horseback riding, tennis and dominoes at his country home in Mount Kisco, N. Y. He was married in 1910 to the former Agnes Elizabeth Ernest, a New York beauty, and has four daughters and one son.

## Mowrer Charges Britain Chana Szenes Judge Using U.S. In Near East Goes To Jail For Year

**Special**  
WORCESTER, Mass.—The United States has joined Britain in a partnership to liquidate Zionism on the pretext of making the Middle East safe from Russian domination, it was charged here by Edgar A. Mowrer, war correspondent and author. Mowrer addressed the banquet which concluded the 26th annual convention of the New England Zionist Region meeting at the Hotel Sheraton here.

"The United States has entered into an absence partnership with the British in the Middle East," the speaker charged. "We helped them throw out the French, we helped them appease the Arab sovereigns, and we are helping them to liquidate Zionism. The alleged motive is that the Middle East should be made proof against Russia."

## BUDAPEST—A Peoples Court has sentenced Dr. Julius Simon, chairman of a military court during the pro-Nazi regime, to one year's imprisonment for condemning as a spy Chana Szenes, Hungarian-born Jewish woman. She had parachuted behind the enemy lines to obtain vital information for the British Army.

Last Christmas night, a small vessel named in her honor landed some 300 visaless Jewish immigrants on the Palestine coast near Tel Aviv. The Jews left the beached ship with a banner reminding the world that Chana Szenes had died serving the British cause, and pointing out that the British should be ashamed of barring her people from Palestine.

## Baruch Presentation On CBS

**Special**  
NEW YORK—On a special broadcast in celebration of the fifth anniversary of Freedom House, the Columbia network from 10:30 to 10:45 p.m. EST will air the presentation by Mrs. Eleanor Roosevelt of the annual Freedom House Award to Bernard M. Baruch in recognition of "outstanding service for the cause of freedom."

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# Jews in Sports

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By HASKELL COHEN



If you know your basketball history you have heard of Lou Sugarman. Make that Dr. Lou Sugarman! He is a dentist practicing in Philadelphia. Sugarman learned basketball the hard way—in alleys and back streets. After a brilliant college career which took him to Syracuse and Notre Dame, among other institutions of higher learning, the good Doc took to basketball officiating. He is still active in Philly high school circles.

In Philadelphia the court denizens will regale you by the hour with tales of Sugarman. They say his handling of a high school game is something to see since he does a lot of coaching on the side. If a team is losing by a big margin he tells the captain, "Call a time out." When time is called Sugie hurries to the huddle and demands: "What does your coach teach you kids? Don't you know how to move that ball, why don't you pass it to that fellow cutting under the hoop?"

After the huddle Sugarman occasionally looks the other way while the losing team inadvertently incurs a foul. If the situation is right he will coach the losing team while it brings the ball down the floor, telling each boy where and how to move.

Life was a barrel of fun for referees when they worked in the old American Pro League. Twenty years ago Ft. Wayne was the toughest town to work in. If the whistle tooter didn't call them to suit the home towners, woe betide him. He was lucky to get out of town alive. Pat Kennedy, famous court arbiter, once told this corner that he had to stay locked in the dressing room until four in the morning before he deemed it wise to sneak out and hustle to catch a train out of town. Other officials had similar experiences in Ft. Wayne.

Sugarman happened to be working a Fort Wayne game that was very important to the home club. The star of the Fort Wayne five was Rusty Saunders, a great pivot player, who virtually ruled opponent in two with one crunching blow. As the game waxed hotter, Sugarman called a foul on Saunders. As the game waxed hotter, Sugarman called a foul on Saunders.

As usual the crowd began to hoot and snarl, while Saunders added salt to the wounds. He grabbed the ball from Sugarman's hand, threw it into the stands, and started to threaten the arbiter. Pointing his finger in the dentist's face, Saunders muttered, "If you dare call another foul against me, Sugarman, you will leave this hall a dead man."

As the crowd continued to roar Sugarman blew his whistle for silence. He motioned to the stands to keep quiet. Saunders also motioned to the audience to stop jeering. When order returned and he could be heard Sugarman pointed to Saunders and shouted: "Another foul on Saunders before I die."

EDDIE GOTTLEB and Jules Aronson, guiding lights of the Philadelphia Warriors once had the pleasure of making a train trip with the referee from the City of Brotherly Love. As the conductor approached Gottlieb's bedroom Eddie turned to Sugarman and said: "Where is your ticket, Lou?"

Sugarman calmly replied, "Ticket? Who needs a ticket to travel on the railroad?"

So saying Sugarman reached up and pulled down the upper berth in Gottlieb's bedroom and climbed aloft. "Shut this berth after me," instructed Sugarman.

Gottlieb and Aronson swung the berth over the crouched referee's body. After the conductor collected his fares from Gottlieb and Aronson, the berth was forced down and Sugarman dropped down to the floor.

"That is the way to travel," explained the court official, straightening out his crumpled suit.

MISH MASH: There is a rumor around Broadway that Barney Ross, who gave himself up as a dope addict, will be financed to the tune of \$100,000.00 by friends eager to help the ex-welterweight champ regain his health.

## DEFENSIVE STAR

By Jack Sords



## Shorts

HARRY Eisentstat, former Cleveland Indian and Detroit Tiger, is planning to open an automobile accessory and sporting goods store in Shaker Heights, a suburb of Cleveland. Eisentstat recently came out of the army.

Aaron Kaye, a southpaw recently purchased by Milwaukee, did some effective pitching for Evansville in the Three-I League playoffs.

Seymour Block, who was optioned to the Nashville Vols by the Chicago Cubs, finished fourth in the Southern Association batting leaders with a mark of .354. Block, an infelder, has been recalled by the Cubs.

Al Rosen, Pittsfield first sacker, was named "Player of the Year" in the Canadian-American League. Rosen led the league in home runs triples and runs batted in. Rosen was chosen player of the day 15 times in addition to two weekly and a pair of monthly awards.

The Brooklyn Bushwicks will represent United States in the Inter-American semi-pro series which will be played in Caracas in October. Sam Nahem and Emil Moskowitz are with the Bushwicks.

Al Sherman of the Philadelphia Eagles and Sid Luckman of the Chicago Bears got off to good starts in the National Football league last Sunday. Sherman tossed two touchdown passes, one of 38 and the other for 28 yards, as the Eagles turned back the defending champion Los Angeles Rams, 25-14. Luckman threw two pay-off passes as the Bears walloped the Green Bay Packers, 30-7.

Hank Greenberg, slugging first sacker of the Detroit Tigers, slammed out 16 home runs in the last month of the 1946 season to win the home run championship of the Major leagues with a total

## 4 JEWISH GRIDSTERS ON ROSTER OF U. OF SOUTHERN CALIFORNIA

Special LOS ANGELES—The University of Southern California has four Jewish players on its present roster.

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of 44. He had six more than Ted Williams of the Boston Red Sox and 21 more than Ralph Kiner of the Pirates who topped the National with 23. In the runs batted in department, Greenberg was tops in the American with 127, one less than Enos Slaughter of the Cards who led the Majors with 128.

Heading the quartet is Seymour Fuhrman, who earned his letter at tackle in 1942. A resident of Hollywood, Fuhrman was in the Marine Corps for four years, and is now playing first string guard. He tips the scales at 200 pounds and stands one inch over the six foot mark.

Albert Bernstein, a fullback from Cleveland, played with the ETO champs from the 71st Division.

Richard Glassman, a 215 pound tackle from East Chicago, Ind., is being counted on for reserve strength. He played army football at Fort Riley.

One of the heaviest players on the squad is 255 pound Mel Pierson from Milwaukee, Wis. He recently came out of the army.

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### Goody Rosen Sold To Jersey City

Special JERSEY CITY, N. J.—Goody Rosen, who performed last season in the outfield for the New York Giants, and the year before that was one of the mainstays of the Dodgers team, has been sold to the local team in a straight cash deal in which two other players figured.

Major Mark Conn, who directed athletics in the China-Burma area over a three-year period, and who was appointed Supervisor of Recreation by New York City's Board of Education, was Golden Gloves champion in 1939 at the lightweight poundage. He was awarded the "Yole Rubin Trophy" that year by the Daily News as the outstanding amateur glovester to perform at Madison Square Garden.

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## Jewish Men No Disciplinary Problem—Eichelberger

### Rabbi Gordis Reports Great Shortage of Jewish Chaplains

**Special**  
NEW YORK—Rabbi Robert Gordis, who recently returned from a tour of the Pacific area at the invitation of the War and Navy departments, was told by Lt. Gen. Eichelberger that "Jewish men never create any disciplinary problems," he reported to the Committee on Army and Navy Religious Activities of the National Jewish Welfare Board.

Lt. Gen. Eichelberger spoke of the Jewish servicemen under his command, "in the highest terms," Rabbi Gordis said.

Rabbi Gordis also reported on the shortage of Jewish chaplains in the bases he visited. On the Mariannas, where about 500 Jews are stationed, there is no Jewish chaplain. Rabbi Gordis called attention to the cooperative spirit of non-Jewish chaplains but stressed that neither non-Jewish chaplains nor Jewish volun-

teers not trained in rabbinical work, constituted a satisfactory substitute for the Jewish chaplain.

Rabbi Gordis reported that there is a Zionist Club on Guam with a membership of about 50. The one thousand Jewish men in the Philippines are serviced by two Jewish chaplains, Benjamin Bernfeld and Abraham Feldbin.

Stressing the importance of sustained contact between the civilian community and the men and women in service, Dr. Gordis said that "our congregations at home need to be reminded that they still have boys overseas who deserve and need their attention—perhaps more now than during the active war period." He urged that the flow of holiday gift packages, letters and congregational bulletins to the people in service be maintained.

## Zionist Drive To Embarrass Administration, But Cautiously

**Special**  
NEW YORK—The campaign of the Zionist Organization of America to threaten the Truman administration with the loss of Jewish votes if it does not fulfill its campaign in connection with Palestine, is proceeding in a fashion but with caution.

Local Zionist districts have been given the right to determine exactly what tactics to use on the local scene, and except in a very few cases no overt action has been made, although here and there ads have been placed in the local daily papers asking the administration to fulfill its promise to the Zionists.

The meeting of the Manhattan Zionist Region in New York this week is a case in point.

**Turn Down Strong Draft**  
One of the resolutions proposed would have urged blanket support of the Republican nominees in New York, but the final draft of the resolution adopted merely repeated the criticism of the Truman administration.

This week also the New York Times carried a large advertisement, almost a full page, headed "An Open Letter to the Democratic National Committee." Signed by the Greater New York Zionist Actions Committee and by the names of about 120 heads of local districts in the New York area, the advertisement followed out the same theme of condemning the administration.

One paragraph of the advertisement read:

"We are approaching an election and we know that many of your spokesmen will again reaffirm adherence to American policy on Palestine as enunciated by Congress and our political parties. We will not be content with these

speeches. We do not seek new promises or new planks. The old ones are good enough. What we ask is that our Administration fulfill those old promises now."

### Seeing Leaders Privately

In many communities, the local Zionist Emergency Councils, deciding not to hold any protest meetings or even to place advertisements in the daily papers, are quietly expressing their resentment in visits to local Democratic leaders.

At the convention of the New England Zionist Region this week in Worcester, Mass., the body went on record not to ask for any more promises or pledges of either the Democratic or Republican parties, but only fulfillment of the old pledge about the immediate entry of 100,000 refugees into Palestine.

## Vienna Renigs Abruptly On Evicting Nazis

**Jewish Telegraphic Agency**  
VIENNA—The municipality has cancelled a two-week-old agreement with Jewish representatives under which Aryanized dwellings were to be made available to homeless Jews. Twenty-six Jews had obtained homes since the law went into effect.

The official explanation said the law providing penalty for Nazis was not in effect, therefore they couldn't be evicted. The Kehilla president, David Brill, challenged the interpretation, stating the law passed last year provides for summary eviction of pre-anschluss Nazis, even eviction of post-anschluss Nazis provided no alternative housing is furnished.

## Feinberg Says Criticism Of England Legitimate

**Special**  
TORONTO—"Ernest Bevin and John Bull are not identical twins," Rabbi Abraham Feinberg of Holy Blossom Temple here said in a Rosh Hashonah sermon in which he replied to a resolution passed recently by the General Council of United Churches of Canada.

The statement deplored unjust criticism of British policy in Palestine by "a section of our fellow

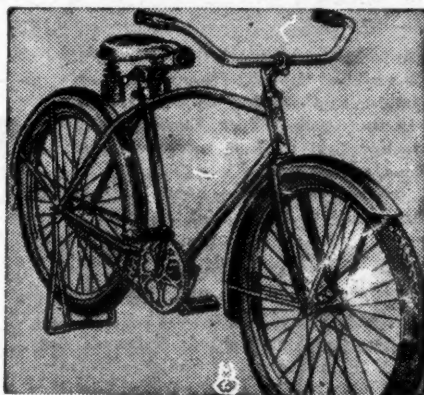
citizens."

"To criticize the tactic of Mr. Bevin . . . does not signify an anti-British motive or belief . . ." Rabbi Feinberg continued.

"Am I anti-British? Far from it. The Britain of Palmerston and Shaftesbury, of Shakespeare and Wren, of the King James Bible and the Biblical ideals, the Britain of the blitz and the epochal

heroism of common people, the Britain which conceives its empire as a stewardship of the gentleman—that is the Britain in whose society of nations the Jews of Canada are happy to dwell."

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